OM

YOGIC
Wisdom of the Ancient Rishis

As Revealed by
BRAHAMRISHI KRISHNA DUTTJI MAHARAJ
(In Trance)
(Re-Incarnation of Shringi Rishi-in present age)

by

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DEDICATION

THE BOOK IS
DEDICATED TO THE
LOTUS FEET OF MY
REVERED GURUDEV **BRAHAMRISHI**
YOGESHAWARA NAND JI MAHARAJ
OF YOG NIKETAN
RISHIKESH

PRITAM CHAND VIJ
DELHI-51

गायत्री मंत्र

ओ३म् भूर्भुवः स्वः ।
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो योनः प्रचोदयात् ॥

GAYATRI MANTRA

OM BHOOR BHUVAH SWAH,
TAT SAVITUR VARENYAM
BHARGO DEVASYA DHEEMAHI
DHIYO YO NAH PRACHODAYAT

Thou, O Supreme Lord! the source of Existence. Intelligence and Bliss, the Creator of the Universe! May we prove worthy of Thy Choice and acceptance! May we meet Thy Glorious Grace! May Thou vouchsafe an unerring guidance to our intellects and may we follow Thy lead unto Righteousness.

CONTENTS

	Page
Publishers' Note	IX
Preface	XI
Observations by Swami Yogeshwara Nand Ji Maharaj	XIII
Preface to Second Edition	XV
A challenge to Science	XVII
Brahamrishi Krishna Datt Ji	XIX
Roaming of the Soul about the Universe through the medium of Yoga	1
How the Spiritual Scientist acquires the know ledge of other planets at will	4
How does contact take place with other souls living in the ethereal Spheres	6
Some Aspects of the Conduct of Yoga : whether two souls may exist in one body	8
How do two souls happen to appear in the same body	10
Chittrawali Widnam Yantra (Modern Television) in Mahabharata age	11
The State of the Soul after Death	13
The elements that accompany the soul after death	14
Engagement of the soul after death	15
Destiny of the soul which passes out through different apertures of the body	16
Spiritual Lights	21
Spiritual Lights (Contd)	30
Conception of Yajna	38

Creation and the Institution of Natihnal Order	47
How the World was Created	47
Duration of the World	48
Four phases of mans life	51
Dasharatha's Putrashthi Yajna	52
Lord Rama's birth	53
Foresightedness of our great Rishis	54
Sita's birth	54
Causes of Lord Rama's Exile	54
Mystery of Ahalya's Episode Exploded	55
Did Lakshmana Chop off the nose of Ravana's sister	56
Did Kumbhakarna sleep for six months	57
Makaradwaj's birth	58
Ravana's coronation	59
Ravana brings Sita to Rama's Yajna	62
Ravana's ambitions before his death	66
Vishnu–the King having four Arms	67
What is Padma, Gada, Chakra & Shankha	67
What led to Mahabharata war	69
How great was the Mahabharat war	71
Lord Krishna	76
Lord Krishna (Contd)	86
Lord Krishna's birth	86
Lord Krishna's knowledge about Sodashkala (Sixteen Sciences)	88
Godhood and the Spritual World	95
What is Devyan	96
Lord Krishna's previous life	98
Maharishi Daya Nanda's previous life	98
What is Laxmi and Lotus?	100
Who are Aryans	102
The Law of Karma	106
Yog Mudra	119
Who is the Vital breath of the King	121

Why does the neck swing to and fro 122
Pointer to Theism 128
Spiritual wisdom can over come all hindrances in man's life 133
Development of Material Sciences in Hiranya kashipu's period 135
Holika's journey to Mars & Moon 136
The two phases of Man's life 141
What are dark and bright periods of Man's life 142
Samanya Prana 148
Who is Bakasur & Indra 149
How to Salute a cheat 150
Annah (Food), Kamdhenu 157
The fire principle, Anteriksh, Ambar 159
Prana, Paramatma 160
Discourse on "The Celestial Sphere of the Moon and Nationalism" 161
The Chief food on the Moon 163
Predominance of elements that exist in the Moon & other spheres 164
The outer line of the Moon 166
Part-II 168
Scientists of Mars who visited this earth about 120 times 171
Our old scientists combined the various ingredients 172
Our Rishis possessed both spiritual and material knowledge 173
Some prevailing fallacies & their clarifications 177
Bhasamasura 178
Drinking of the sea in three draughts by Augusta Muni 179
Who are Pitars 180
Shiva and his Tabor 181

Ahalya & Gautam 181
What is Narda & Gandharvas 182
Sheshnaga–The real meaning of Ganesh 183
Lord Krishna & his investigations 185
Ayurveda in the age of Rama 186
The ideal routine in period of pregnancy 186
Lord Christ learnt Ayurveda from Virandi 187
182 Beads in human tongue and their relation with the Moon 188
Two experiments on Tuberculosis 194
Urine–The great Alchemy containing gold & mercury 195
A cure for barrnness 195

A CHALLENGE TO SCIENCE

"Science is not enough" says Dr. Vannevar Bush, 'the father of the modern computer' and one of the foremost scientists of the United States today.

The discourses compiled here present a phenomenon supporting the view of this famous man of Science.

Here is a person, utterly illiterate in his conscious life, gushing forth unusual spiritual wisdom and a rare Hindi style in an unconscious state. No Scientific theory or psychological formulation would help explain the strange phenomenon.

Does this case present an evidence of proof of the theory of rebirth prevailing in India from times immemorial? We in this country would certainly believe that way.

This Scientist however has a challenge before him. Will he dare accept it and come forward to disprove the theory ?

OBSERVATIONS BY SWAMI YOGESHWARA NAND JI MAHARAJ

After hearing one of the discourses of Brahamrishi Krishan Dutt Ji in 1972, the celeberated personality of the spiritual and yogic world, His holiness Shri Swami Yogeshwara Nand Ji Maharaj of Yoga Niketan, Rishikesh observed as follows:-

"It is gratifying to note that yogis like Brahamrishi Krishan Dutt Ji still have their manifestation on the sacred land of Bharata. It is a matter of great pride also for us. It is God's grace conferred upon him.

Once in a state of trance, I also tried to oscillate my neck like Brahamrishiji but my head began to reel, where as he continues to move his head through out the course of his lecture without any obvious flaw of speech. This is God's blessing or it seems to be an ancient Rishi's grace bestowed on him. May God grant him a long life for the welfare of mankind. As a Sanyasi I have my good wishes and offer prayers for him.

The way in which he recites the Vedic Mantras and chants the Vedic lore is reminiscent of the glory of our ancient seers who were the embodiment of yogic knowledge. Thus Brahamrishiji preserves the sanctity of the Aryan civilisation for the present generation. I have come across many yogis well versed in Yoga. I also sometimes fall in trance and deliver divine discourses. While doing so I am so much absorbed in my discourses that I forget all about my environment. But Brahamrishiji enjoys some privileges of his previous births.

Topics of his daily discourses are always new. He dives to the very depths of the subjects so much so that even the acknowledged scholars of vedic scriptures fail to fall in line with his expressions. In course of one of his discourses delivered at Yoga Niketan, I tried my best to interrupt him by holding forcefully his hands and neck. I failed and his discourse continued to flow as if nothing had happened.

Lastly I have to point out, with best of my knowledge and realization that yogis forget all about their surroundings while in trance, wheareas Brahamrishiji gushes forth a fountain of vedic wisdom."

Swami Yogeshwra Nand Saraswati

PREFACE

May the Almighty bless all beings! My humble salutations to all Seers, Saints and Savants who tread on this earth and engage themselves in the gigantic task of uplifting the fallen man and put him on the path that leads to eternal bliss.

For some good reasons, it has been my cherished desire for a long time that the English translation of the discourses of Brahamrishi Krishan Dutt Ji may also be brought out. By God's grace the present book is towards that accomplishment only. The discourses presented herein were delivered by him originally in Hindi at different places and times.

Shri Brahamrishi Ji was an unlettered youth of about 30 years with no schooling of any sort. Yet, when he transcends into the state of trance (Yoga Samadhi), he gushes forth a stream of knowledge.

In February 1969 I brought out a Hindi compilation of his discourses entitled "THE SOUL OF SHRINGIRISHI, THE DISCIPLE OF THE ANCIENT SEER GURUDEV BRAHMA, IN KALIYUG, which met with great success and attracted a large number of readers to the ethical teachings of Shri Brahamrishi Ji.

The purpose of the present compilation in English is primarily to acquaint the English-speaking world with the profound scientific and spiritual knowledge as expounded, rather mysteriously, through Shri Brahamrishi Ji. The demand for this compilation has been prompted by the fact that the audience enjoy the spiritual nectar contained in the discourses while still wondering about its source. They visualize as if they are carried back to Satya-Yuga, the era predominant with Vedic culture, divinity, truth and righteousness. They feel as if they are driven into the spiritual ecstasy at the

revelations made of unfathomable depths and as if they are having a great Saga of Satyuga taking them to unscalable heights of spirituality through his discourses.

The credit of bringing out this compilation goes to those ardent scholars who have taken pains (of course with pleasure) in translating the discourses from Hindi to English and helped string them into a garland. They are (i) Prof. GURU PERSHAD M.A., retired head of Hindi department, Nivoda (Patna) who has translated 8 discourses in abridged form. (ii) Prof. BANARSI DAS JI ARORA, retired lecturer Camp College, Delhi who has rendered the translation of the discourses on the subject. "History of the Creation of the World etc. and (iii) Shri SHYAM SUNDER JI BANSAL B.Sc., a Telecommunications Engineer who has rendered the English version of the rest of the discourses with his back ground of scientific knowledge and to maintain the originality and flow of expositions as in Hindi versions. I am grateful to them for their kind assistance in undertaking and accomplishing the great job with a spirit of dedication.

The readers are requested to excuse the discrepancies that might have possibly crept in. Suggestions for future improvements are welcome. The readers are requested to dive deep into the subjects dealt with and drink the spiritual nectar from the divine discourses delivered through the person of Shri Brahamrishiji.

My thanks are to Mahatma Harparshadji, Shri Des Raj ji Trehan, Swami Mukta Nand ji Maharaj, Prem Kumar Vij, Dr. Devender Kumar Ph D. Delhi University, Shri Tribhaven Chander Hyderabad, Principal Vishnu Sahai Sadak, Shri B. Dikshat M. A. of Maharishi Daya Nand Samarak, Karnwas (Bulandshar) and many others who helped me in this divine task.

I pay my homage to my revered Gurudev Brahmarishi Yogeshwara Nandi ji Maharaj of Yoga Niketan, Rishikesh, without whose pious contact and blessings this book could not have been compiled.

Pritam Chand Vij

July, 1972 H2/14 Krishan Nagar, Delhi-51

PUBLISHERS NOTE

Translation from one language to another is a very difficult task, as each of the languages represents a different philosophy of life and it is very hard to find out the words conveying the true spirit of the original expressions.

For example, the Sanskrit word 'Yajna' cannot be correctly translated in English. The translation "sacrificial fire" does not convey the true spirit of this word. Similar is the case with the other abstract technical terms. Brahamrishi Krishan Dutt Ji's speeches (in trance) contain such terms in great number and as a result of this we had to give up the idea of bringing out some previous translations by different translators. But as there was pressing demand for an English translation of Brahamrishiji's Hindi lectures (in trance) from a large number of people not knowing Hindi at all and, fortunately, finding in Prof. Guru Prasad M. A., a man who could render the speeches in idiomatic English and convey the spirit of the original, we have now been able to place in your hands the English Translation of some of his Speaches. Still we do not claim that the English words used in translating the abstract technical terms convey the full meaning of the Sankrit words of the original text. The words considered nearest to the spirit of original Sanskrit words have been used. Where, even the nearest word is not found, the original word had to be used.

Shri Pritam Chand Vij helped us in organising this project and Dr. Divender Kumar, M.A. Ph. D. Delhi University provided helpful guidance.

We offer our thanks to all these gentlemen.

Inspite of our vigilance some printing errors on account of faulty proof reading may have crept in the text. All these will be corrected in the next edition.

July1972.
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B. N. Sehgal
Publication Secretary
Vedic Anusandhan Samiti (Regd.)

OM

Brahmrishi Krishna Dutt Ji

HIS SUPER-NATURAL POWERS And some of his DISCOURSES (Abridged)

Brahmrishi Krishna Dutt

Brahamrishi Krishna Dutt who is a topic of discussion among the learned and common men alike was born in a village named Khurrampur Salemabad near Muradnagar in the district of Meerut, about forty miles from Delhi proper, in or about the year 1942. His father Shri Nanak Chand, by Profession a weaver was extremely poor. On account of poverty Br. Krishna Dutt could not get any education. His mother Shrimati Sona Devi says that ever since the Brahamrishi was only two/three years of age, he would happen to utter some words in a murmuring voice, when he was laid supine.

When he was seven years of age his father got him employed as a labourer in the farm of Chaudhry Indraraj Tyagi, a Zamindar of his village. He continued his practice of murmuring while lying supine, and his parents and other people suspected that he was haunted by some evil spirit, and hence for the sake of getting rid of the evil spirt, he was subjected to severe physical torture. Thus Brahamrishi Krishna Dutt had to pass a very miserable life till the age of fifteen.

One day his father saw him delivering a sermon in his accustomed posture, and being very angry he gave him a severe beating. Brahamrishiji was very much pained at the

cruel treatment of his father and ran away from his home in the cold and dreadful winter night. After roaming about for a few months he reached the village Barnawa, which was known as Varnavata during the Mahabharata age.

He stayed in this village with Shri Ram Sarup Tyagi, a relative of Chaudhry Indra Raj Tyagi of his village. Here too, he continued his practice of delivering discourses as before, and became famous as a Mahatma in the neighbouring villages. During these days Pandit Surendra Sharma, a well known learned Preacher of Arya Samaj, first of all, came to know of him. He collected some information about him, wrote a few articles and got them published in the "Aryamitra" But people paid no attention to them at that time.

Later it was through the united efforts of some members of Arya Samaj, Vinay Nagar, New Delhi that Brahamrishi Krishan Dutt Ji was brought to Delhi on the 28th Dec. 1961, and since then his series of lectures, began in B. C. Park, New Delhi. Due to these learned lectures his fame travelled far & wide. Through the efforts of the workers of the Arya Samaj, Vinayanagar, a Commitee has been formed, more than six hundred of his discourses have been tape recorded and more than one hundred of them have been published in book form.

His Super Natural Powers

The above mentioned discourses of Shri Brahamrishi Krishna Dutt Ji are all of a very high order, full of the wisdom of the ancient Rishis, and of the modern sciences as well. And hence the question naturally arises : how does Brahamrishi Ji who is uneducated and illiterate, manage to deliver such learned discourses. Some light on the above question is thrown in some of the discourses given by Brahamrishiji himself. It must be noted here that Brahamrishiji delivers these discourses only when he is in the state of trance, and when the state of trance ceases he comes to his normal state and he remembers nothing. He forgets all which he utters in his state of trance.

Brahamrishiji's life in previous births as collected from his discourses.

According to some of his discourses he took several births in the Satyug, Treta and Dwapar ages and was throughout known as Shringi Rishi, because he was well versed in getting performed the Vrishti Yajna (the sacrifice performed for getting rain) and the Putreshti Yajna (the sacrifice performed for obtaining a male issue). In one of his discourses which was delivered on 9-3-1962 at 8 P.M. in Sarojni Nagar, New Delhi, he said that in Satyug he was the disciple of Brahma, who was the noblest and purest soul of that age, and it was from him that he learnt the Vedas and practiced Yoga. One day his Guru Brahma was displeased with him for a certain fault of his and the Guru hurled a curse on him saying. "You will have to undergo a chain of rebirths in the Satyug, Treta and Dwapar ages and in the Kaliyug, when 5500 years of that age would pass you will again take birth in a noble family, with a poor countenance and a body devoid of knowldege. The treasure of knowledge which you possess now will not be with you at that time, but it will so happen that on particualar occasions the soul in your body will rise up and will have contact with the ethereal souls living in subtle bodies, and through the medium of your body the voice of those souls will reach the world of mortals. At that time you will have no Guru, and that will be such a degraded age that some will call you a hypocrite and some a great soul and you will have to undergo all these humiliations.' Brahamrishiji further said that on hearing the above curse he entreated before his Guru and said, "Sir,! How then will my soul attain the Supreme Bliss when I will get no Guru competent in the practice of Yoga." Guru Brahma then relented and said, "When you will reach the age of fifty in that body you will get the required Great Soul."

Four peculiar voices from the same person

It also needs to be explained here that four distinct types of voices have been observed coming out of the throat

of Brahamrishiji. The one is his normal voice in which he speaks ordinarily and the other three types of voices come out only when he is in his state of trance. These three types are quite different from his normal voice. The first of these three voices is like the dignified voice of a very old man which is heard in most of his discourses, and the second is like that of a young man speaking fluently. As has been evident from his several discourses, the first is the voice of Shringi Rishi, who according to the curse of Guru Brahma has now taken birth in the form of Brahamrishiji himself, and the second is the voice of his disciple Rishi Mahanand to whom Shringi Rishi or Brahamrishiji in the present form addresses most of his discourses, and who with the permission of his Guru, himself occasionally delivers a discourse. And yet there is a third voice which was heard once in a discourse on the subject of "Roaming of the Soul about the Universe through medium of Yoga." in the Vinaynagar Park on the 19th August, 1962. This voice, according to this discourse, belongs to Lomash Muni. As regards the difference in the various types of voices described above, the same may be heard and verified through the tape records of the discourses which have been taken and preserved by the Committee.

How are the discourses delivered

Brahamrishiji lies down supine on a bed. After about fifteen minutes his head begins to swing from right and left 40 times each side per minute. His hands come over his chest to join there and he starts reciting the hymns of the Vedas. After about ten minutes he begins to deliver a sermon in Hindi on the basis of the hymns which goes on for about an hour. At the end of the sermon he again recites the Vedic Mantras for about five minutes and then turns to his right and stops Speaking. After a few minutes he rises up and sits on the bed, like a man just rising from his sleep. Then hot milk is served to him.

July, 1972

Roaming of the soul about the Universe through the medium of Yoga

(Abridged)

(Given on 19th Aug., 1962, at B. C. Park, New Delhi)
(Vide Hindi Book V, Last Discourse)

O Sages ! I have just finished the recitation of the Vedic hymns. I was singing the praises of the Great Architect - the Brahma, Vishnu and Shiva of this Universe who controls all. Man commits many crimes mentally or physically which go undetected by the worldly ruler, but cannot escape from the Creater who is within all of us. Yesterday, my dear Mahanand ji put forth a number of questions, but today I shall not mention them except that the person who rises above the general level of the common man acquires the capacity of possesing high principles, and hence we all must try to get higher and higher. But, however, we have been speaking daily. Today, I would request Lomash Muni to kindly express his valuable thoughts which may bring peace and welfare to all of us.

Maharishi Lomash's Speech

O, Noble Souls! O Gentle Bretheren! It is a matter of privilege to me that my Guru has permitted me to express my thoughts. But I do not deserve the great honour which he has given to me, still it is my duty to carry out his orders, and hence I shall try to put before you my thoughts which may be beneficial to the society of today.

First of all, we must sing the praises of our great Father, who is the Creator of our tongue, our ears, our eyes, our skin, our arms, our organ of generation, our feet and in short all our limbs, and pray to Him to strengthen all of them. But simply strengthening the limbs of the body is not enough for a proper and all round development of man. Spiritual development of man is as necessary as his physical development. But before dealing on the subject, I want to say a few words about Maharaj Krishna Chandra and Maharaj Ram Chandra. As ordered by my Guru, I want to declare that Maharaj Krishna Chandra, whom I had the good fortune of seeing in person, was a Yogi of the highest order, but it is most regrettable that the men and women of today have divested him all of his worth by attributing Godhead to him. As soon as we elevate the high Soul like that of Maharaj Krishna Chandra to the rank of God, we at once take away from them the real values of their high personalities. Is it not ridiculous that people on the one hand adore Maharaj Krishna Chandra as God, and on the other, say that he had sixteen thousand wives ? Maharaj Krishna Chandra who was the foremost leading personage behind the great battle of Mahabharata, like a most shrewd politician, took recourse to diplomacy and deception in getting great warriors like Bhisma Pitamah and Dronacharya killed and bringing the battle to a successful end for the Pandavas. Now, it is a matter to be deeply thought over whether such actions can justifiably be said to be actions of God or those of a great politician. Not only this - not only was Maharaj Krishna Chandra a Great politician, but he was also a great Scientist. The age when Mahabharata was fought was highly advanced in the use of nuclear weapons, which were capable of destroying the entire world. It is difficult to say how the world would have survived had Maharaj Krishna Chandra not been living at that time. It goes to the credit of Maharaj Krishna Chandra that he could successfully arrest the bad effects of those weapons. He brought out such devices that the effects of those

weapons could be confined only within certain areas and could not go beyond.

Similar has been the case with Maharaj Ram Chandra. Maharaj Ram Chandra possessed a very high Soul- a Soul of the Rishis, a Soul of the Solar sphere. He smashed the strong arrogance of the great king Ravana, and crushed him to death. He reached the zenith of his glory, and was most successful in establishing the bounds of propriety in the society. But what do people say about such a high personage ? They say that Ram orderd Lakshman to cut off the nose and ears of Somtiti, the Sister of King Ravana, when she came to him and expressed her evil desires, and Lakshman did accordingly. But how could a high personage like Ram allow Lakshmana to perform such a mean act and use his weapon against an unprotected person of the weaker sex-a woman ? Even an ordinary Kshatriya would not be prepared to do such an act. Now, the reason of casting such an allegation against Ram and Lakshman is that people have failed to appreciate the real meaning of the metaphorical use of the phrase 'to cut one's nose'. When the request of a woman holding such a high position, as that of being the sister of the great King Ravana, was not heeded to, and her desires were not met, it was nothing short of cutting off her nose and ears.

However, now I must come to the subject of my discourse today. Today I have been advised to speak on the glories of the Great Souls. Time is moving fast. Material Science is progressing day by day. But it has not covered as yet even half of the distance covered by the said science in the Dwapar Age. Some people say that like the so called incarnations of Maharaj Ram and Maharaj Krishna in the older times, there will take place in this age of Kaliyuga also an incarnation of Niskalank. This will come to be true only in the sense that there must be born a scientist, who will be as great as those of the Mahabharat period having the knowledge of carving out such delineations as were carved out by

Maharaj Krishna during the battle of Mahabharat and by Lakshman in the Treta age.

It is good news that men of the modern age are going to travel round the Moon. The Scientists of today say that in former times people did not possess this knowledge. But they are mistaken. They do not know the past history. Naraintak, son of King Ravana prepared such machines in the Treta age, and in the Dwapar age Ghatotkachh, son of Bhim discovered machines to go to the Moon. It is said that my dear pupil Maharishi Udangani also acquired the knowledge of the real physical elements and travelled to the Moon. I have also come to learn, with the blessings of my Guru, what are the currents of the mind, in the body, and how do they function.

How the Spiritual Scientist acquires the knowledge of other Planets at will

When the currents of the mind are fixed in the inner heart and all the feelings of the intellect are concentrated, the inner heart functions as a vehicle in which the mind takes its seat and rises up from the body and roams about in the ethereal regions and celestial spheres. Now, the question is how does a Yogi know all these. When a combination is formed of the five Pranas (Life winds) viz. The Pran, Apan, Saman, Vyan and Udan, the soul gradually begins to leave off its earthly relations, enters Muladhar (i. e., the mystical centre above anus) and rising up reaches the Navel centre. At this stage, the soul has to face a strong current of several life-winds. But the Yogi, with a great effort, concentrates his intellectual feelings and his soul proceeds on with the life winds and reaches the Navel Centre. Then appears a certain Visanga (Unharmonious) phenomenon, and the soul learns that now it will have to face still stronger currents of the life-winds, but the Yogi undergoes all these hazards, crosses the Navel Centre and, going up, reaches the heart centre. At this stage the soul with the life-winds and the primary elements

transforms itself into a very light and subtle form. In its subtle form it enters the Throat (Kanth) Centre and then it feels that it has reached the region where the life-winds are highly subtle. Afterwards when the soul enters the Gharana (Nasal) Centre, the Yogi feels that he has reached a place where the Moon is diffusing its lustre and further feels that he is walking about between the Sun and the Moon. Then his soul reaches Triveni where it so appears that the Earth, the Sun and the Moon are going to join together.

On proceeding still further when the soul enters the Brahmrandhra (the aperture in the crown of the head) then all the achievements met with so far lose their significance and the soul comes in contact with a strong light and it plunges itself into that ocean of light. It attains the knowledge of the great creation of God. When the soul is at Muladhar, it has six petals, when it rises up to navel it develops into twelve and when it comes to the heart it forms twenty-four petals. Eventually when it reaches Brahmrandhra the petals become very large in number.

Again, when the Kundalini (a mystical sleeping energy seated in the Muladhar coiling like a serpent) awakens into the Muladhar, then the soul in a more subtle form rises up through the spinal cord and after passing through a number of other mystical centres gets quite unsmeared and becomes capable of perceiving the supreme being.

When a Yogi acquires all the above mentioned knowledge, he learns the capacity to let his soul leave the gross body at will and roam about in the desired planets.

Today the world is moving fast towards material progress. Man is going to the Moon. Various types of planes are being constructed These are all good. But the matter of concern is that there is no peace in the world. It has been our privilege that our culture has always spread peace in the world, but it is a matter of regret that today we are seeking guidance from the culture of other nations and we are trying

to follow their footsteps. The reason is that our conscience has grown so weak that we are afraid of adopting our own culture with the result that the same is growing feeble. Today we are ignoring our own culture and giving preference to those of others thinking that in this way we might be able to produce great scientists.l But we forget wherefrom has the modern science sprung up-where lies its fountain-head ? That fountain head lies hidden in the Vedas, in the Upanishads and in the teachings of the ancient Maharshis. Alas, no attempt is being made to revive that knowledge !

How does contact take place with other souls living in the ethereal spheres ?

Gurudeva ! I have keenly observed through my subtle body the world where your earthly body exists at present-where this ethereal voice is reaching now, and found that the people there are confused. They call Gurudeva by the name of Brahmchari and are perplexed to know where do these discourses come from-how does it occur ? This phenomenon is getting more and more wonderful everyday. This also is a proof of our high culture. I am not going to give an explanation of all these which are happening. But one thing is clear, by the Yogic command of Guruji, a revival of souls takes place, contact is made with the souls in their subtle bodies living in the ethereal spheres and then discourses commence. But how do all these happen ? The man of today wants to have an answer to the above question, through his faculty of reasoning, through the modern material science and through his insignificant knowledge. But an answer to the question is not possible through any or all of the above means. This yogic subject will come to be known only when man will be able to make a journey to the Moon, to the Sun, to Jupiter and to the other planets without the help of any mechanical instrument. An answer today is not possible.

Now, I would request Guruji to kindly express his thoughts and allow me to stop here.

Guru, O Sages ! You have just now heard my dear Lomash. What ever he said was highly intelligent, noble and wonderful. I am highly pleased to hear his talk and I offer my hearty thanks to him. I have already spoken in the beginning today whatever I had to say and now there is nothing to add to what Lomash Muni has said, and so the discourse of today must come to a close. Now, we shall disperse after reciting the Vedic hymns.

Some Aspects of the Conduct of Yoga : Whether two souls may exist in one body ?

(Discourse given on the 9th December 1962 at 8.30 P.M. at Arya Samaj Chunamandi, Paharganj, New Delhi vide Book III, page 54, 2nd Edition)

(Abridged)

O Sages ! I have just now finished reciting the Vedic Hymns, which are the invaluable treasure of God, and are a source of constant pleasure to the heart and for which we are highly indebted to Him. But there are persons who are not prepared to accept this indebtedness to God. They do not believe in the existence of God and say that the world is functioning automatically by natural laws and there is no God to control them. Such persons are highly mistaken. They must know that when the world is controlled by some laws there must be a controller. But, however, this is not the subject of my talk today. Today, I want to speak something about Yoga.

Yoga is such a gift of God that with the help of it man can reach to any height, and can even attain the Supreme. So the question today before us, is how to acquire the knowledge of that priceless gift-how to be a Yogi ? In order to be a Yogi, the first and foremost thing which is required is to mould our mode of thinking. We must find out our defects and weaknesses and must not look to the defects and weaknesses of others. When we shall find out and know all

our defects and weaknesses, only then we shall be able to achieve (1) Dharna i.e. steady abstraction of mind, (2) Dhyan i.e. abstract contemplation and (3) Samadhi i.e. perfect absorption of thought into the one object of the Supreme Spirit. When a man practises Dharna, Dhyan and Samadhi, he realizes how fast-moving the mind is.

Several question sarise in connection with the practice of Yoga. One of such questions is whether two souls can exist simultaneously in one single body? Such questions are put forward by only those who are ignorant of the real process of Yogic practice-who simply go on announcing that they are Yogis, but in fact do not know what really Yoga is, and what are the different stages which the soul has to pass in the practice of Yoga. It is nothing but vanity, if a man, who has not practised a constant recitation of the Gayatri Mantra staying at a fixed place, nor has gained accomplishment in the required field, declares that he is a Yogi and that he possesses a complete knowledge of the Divine. So the first thing is that man should know his short comings and then he will be able to realize the vastness of the Universe and to practise Dharna, Dhyan and Samadhi. so we must proceed on this path after reciting Mother Gayatri.

Once dear Mahananda said that the man of today was getting devoid of knowledge day by day and had gone far far away from Yoga. I have seen those days when every man and woman did possess at least some knowledge of Yoga. Where are those days now ? I always pray, "O God ! when those days will come again when every man and woman would pronounce the Vedic Mantras from his or her mouth ? O God ! a social upheaval is the need of the day. The society of today is full of arrogant persons. But arrogance is the bane of society. It must destroy the man possessing it. So men should be free from arrogance and be full of learning and politeness."

Thus, in order to be a Yogi, a man should first of all drive out arrogance from his mind. Unless a man shuns his

ego and makes himself free from all his defects and weaknesses he can never be a Yogi. After making himself free from all his defects he should practise Pranayam. When the practice of Pranayam matures, the soul by means of the Kumbhak and Rechak exercises of Pranayam reaches the Muladhar Centre and then the man becomes capable of knowing what are the elements which constitute the body and how does the body function. The soul then proceeds further and reaches the Naval Centre which is regarded as the Centre of the body, and there it is felt how vast and wonderful are the tubular organs of the body. Proceeding further the soul realizes such elements which are not visible to the eye. And proceeding on still further the soul reaches gradually the Heart, Nasal, Brahmrandhra and Void Centres. The Yogi then comprehends the infinite creation of God.

How do two souls happen to appear in the same body

O Sages ! My dear Mahanandji once questioned how do two souls happen to appear in one single body. I must say in this respect two souls do never appear in any one body. Then, according to Mahanandji, people naturally ask how does the soul of Mahanandji come in this body ? A deep consideration is required to be given in this matter. It is not possible for a man of ordinary learning to go deep into this question. Only a Yogi of high order can comprehend how the soul is functioning and how is the Voice coming out. Today man wants to know all these secrets through his ordinary intellect. But anybody who has not gone deep into the secrets of Mother Gayatri, brings his throat, his heart and his entire self in close contact with her.

O Sages, just as a child always longs for its mother-the mother who always caresses the child and sings melodious songs for it while it lies comfortably in the cradle, similarly the soul longs for its mother, the mother who is all-pervading and the creator of the world. The soul has learnt to speak

from the songs which it heard from its mother and has been able to live in this world with the help of the nourishment it got from her lap. A man, in order to be a Yogi, must deeply consider over all these matters and then try to know the secrets of the Yogic functions. When a Yogi acquires a complete knowledge of all the different functions, some wonderful changes take place in him. He now becomes able to know all the three forms of the body i.e. the gross, subtle and causal forms, and through the practice of Dharna, Dhyan and Samadhi becomes successful in geeting the Tanmatras (i.e. the five elements in their minute forms) submerged into the mind. The mind gets submerged into the intellect. The intellect gets submerged into the heart. All the objects of the organs of perception and action also get submerged into the heart. And now the soul dominates over all of them and acquires the capacity to leave off the gross body at will and roam over anywhere it may desire, in its subtle body. In this manner, O Sages ! The soul of a Yogi may come in contact with that of another, for a short while-for a few moments only. It does not mean that an ordinary body keeps more than one soul within it.

Chittrawali Widnam Yantra (modern Television) in Mahabharta age

In the Dwapar age, Maharaja Dhrit Rashtra expressed his desire to get in detail a description of the battle of Mahabharta from Sanjaya and it is said, that Lord Krishna provided Sanjaya with divine eyes for this purpose. But in fact, Sanjaya could get a detailed account of the battle of Mahabharta and convey the same to Maharaja Dhritrastra only with the help of material Science. Today we see that messages are conveyed through the medium of instruments. This can also be done with the help of spiritual science. Those possessing the spiritual science know how are the souls are associated. As a matter of emergency this body has been made to function as an instrument. Contact with

the souls in their subtle bodies is established and their speeches are delivered through my body. Thus two souls do not come together in one single body, rather what does happen is that the soul of the body rises up and gets in contact with souls in their subtle bodies and as a result of the contact their voices are transmitted through the medium of this body. In order to fully comprehend the secrets of the above, it is necessary that a man should, first of all be free from his shortcomings, be polite and well versed in the Yogic practices and must have a sound knowledge of the spiritual science. A knowledge of the material science only will not be sufficient. It must be accompanied with a knowledge of the spiritual science.

O Sages ! A person who has not acquired the Knowledge of spiritual science and says that he possesses all the learning of God is simply talking high-sounding words and nothing more. Such persons may attain worldly knowledge but not spiritual knowledge. In order to attain spiritual knowledge and be a spiritual scientist it is necessary that a person must proceed on the path of Yoga and attain proficiency in its practice.

O Son ! This is my talk of today. The substance of all that I told today is that we must, in order to have a full knowledge of the material and spiritual sciences, follow the path of Yoga. We must not look to the defects of others but to those of our own. We must be grave and polite. Only then our life will be great and noble. Here comes to an end my talk of today.

The State of the soul after death

(Discourse given on the 27th Sept. 1964 at Kotli Basti Jammu)
(Vide Book II Discourse No. 5)
(Abridged)

O Sages ! I was just reciting a few Vedic Hymns in the Jata accent which were highly pleasing to the soul. The hymns were so beautiful and fascinating that it appeared as if the tongue, heart, mind and other organs were all getting united in a melodious repose.

O Son ! Times have changed now. There was a time when even a lion acted like a tame animal when the Vedic hymns were recited before it from the core of the heart. Once it actually so happened. Long ago I saw a lion sitting at the feet of my revered Gurudeva in his Ashrama. This could be possible on account of the sacred environment of the Ashrama. The atmosphere of the Ashrama was, as if, always vibrating with the chanting of the Vedic Mantras, and emitting the fragrance of purity. Anybody whether a beast, a bird or a man, who came in contact of the Ashrama, was at once overwhelmed with the purity of the place and his violent instincts left him. The Vedic knowledge is that priceless treasure that teaches a man to be non violent and elevates him. But the world of today knows only to speak highly of the Vedas and is not ready to follow their teachings. But the utterings of the Vedic hymns are only effective when they

are brought into practice. If we are not ready to do that, there is no use of reciting them.

O Sages ! Today, I intend to give a serious talk on the subject matter of the soul. The soul dwells in the body with its family. Its family consists of the intellect, the mind, the five organs of perception, the five organs of action and the five life-winds. We have to think over the different functions of these family members. A man has the capacity of memorizing and thinking in his mind, the capacity of working in the organs of action, the capacity of acquiring knowledge in his organs of perception and the capacity of rising up with the help of the Vaishwanara Agni in his life-winds. And above all these, is his intellect with its capacity of reasoning which controls all of them. The place near the soul is called the heart. Any matter which appears in the intellect is transferred to the heart. Heart (Chit mandal) is the place where the impressions of all the past lives of a man are recorded. Then there is the soul which has to take birth again and again on account of these members of its family.

O Sages ! Had the soul not been attached to these family-members there would have been no necessity of its coming to this world again and again. Just as a business man goes out from his home to far off countries for the purpose of trade, leaving behind his dear wife and children, but he remains always anxious to return home to see his family members, and hence he has to come to his house without fail, similarly the soul which has its abode in the heart is compelled to come back to the world in the frame of a body.

The elements that accompany the soul after death.

Now the question arises what are those materials which accompany the soul when it departs from the body. Our philosophers have discussed this matter and said that when the soul leaves the body it is accompanied with the subtle body which is composed of seventeen elements in their

subtle forms. These seventeen elements consist of the five organs of action, the five organs of perception, the five life-winds, the mind and the intellect. Further the thoughts and feelings which predominate the mind of a man at the time of his death continue to influence the soul even after death and after death the soul enjoys the company of other similar souls in subtle bodies in the ether. There are different categories of souls which exist in the ether. They are (1) those having Sattwaguna i.e., the quality of goodness and purity, (2) those having Rajasguna i.e., the quality of being highly active and (3) those having the Tamasguna i.e. the quality of darkness and ignorance.

The state of soul after death

O Sages ! My dear Mahanandji once stated that after death the soul roams in the ether for a period of thirteen days. I would have accepted his words but evidences tell otherwise. There are instances in which souls took rebirth soon after death, while on the other hand there are other instances also in which souls have continued to roam in the ether for hundreds of years, One thing however, is certain. A soul has to take birth after death according to his deeds performed in the life-time. The third category of souls described above viz; the souls having the Tamasguna or the quality of darkness and ignorance, on leaving this world, roam for a period of thirteen days in company of other souls of the same category and then they must come back and take birth in this world, while the souls of the first category viz. The soul having the Sattwaguna, if they so desire, may come back to this world after one month of the death or may enjoy the company of liberated souls for even hundreds & thousands of years in the ether, just like the soul of my dear Mahanandji.

Engagement of the soul after death

Now, the other question is how is the soul engaged

while it is in ether for hundreds of years ? The answer to this question is that the soul is never without engagement. A soul having the Tamasguna roams about for thirteen days in a certain type of air called Shringaketu and is engaged with other souls having the Tamasguna, and then leaving aside the past memories takes rebirth. A soul having the Sattwaguna is also not without engagement. It roams about in three types of airs named Indra, Mricha and Saumbhau and rules over the five elements of nature which exist there in subtle forms, and in this way is engaged with the other souls having the Sattwaguna roaming there, and then acording to his deeds takes rebirth. A question arises in this connection whether the soul is gross or subtle ? When it rules over nature, should it be supposed that the soul is gross ? Because one ruling over Nature should be gross. But this is not correct. In fact Nature too is as subtle as the soul, and just as in this world a gross body is ruled over by another gross body, so there in the ether a subtle body is ruled over by another subtle body.

Destiny of the soul which passes out through different apertures of the body

Now, there is another aspect of the matter. The human body consists of nine apertures. These are the two eyes, the two noses, the two ears, the mouth, the organ of generation and the anus. There is also a tenth aperture called Brahmarandhra, but this is for the Yogis only. Those souls which pass out of the body, through the apertures of the organ of generation and the anus take their birth again in the bodies of worms residing in the faeces and urine, those souls which pass out through the aperture of the mouth take their birth in the bodies of poisonous creatures such as serpents, those which pass out through the apertures of the nose take their birth as human beings, those which pass out through the ears take birth as creatures flying in the air those which pass out through the eyes take birth as animals of

water and those which pass out through Brahmarandra take birth as human beings of high order possessing the Sattwangunas. It has been stated above that the souls passing out through the nose take birth in the form of human beings, but these souls also are divided into two categories viz. Those passing out through the right aperture of the nose (Suryaswara) and those passing out through the left aperture (Chandraswara). Now the latter of them i.e. those passing out through the left nose take birth as persons possessing the quality of Tamasgunas and the former i.e., those passing out through the right nose take birth as persons possessing either the Sattwagunas, or the Rajasgunas, or both. And O Sages ! as I have stated above the souls which pass out through the Brahmarandra are those which enjoy the company of liberated souls in the ether, and are themselves approaching liberation. Such souls take birth with the purpose of raising others, elevating the nation, and thus performing some noble and high deeds for the uplift of the society. These are the teachings of Mother Gargi which I have stated today.

The subject matter of my discourse today is what is the state of the soul after death and before rebirth ? I have tried to explain these matters before you, but this is a very intricate philosophical subject and can be fully grasped only by a deep study of the Vedas. Sages ! What is the purpose of my talk today on this serious subject related to the soul ? The purpose of my talk is that man should have the knowledge of his duties. What he should do and what he should not ? I remember a fable in this connection.

Once it so happened that the sage Narad, while roaming on the earth, saw a large number of persons going to Ganga to take a dip therein. He asked them "Where are all of you going ?" They replied, "Sir, we are going to take a bath in the Ganga."

"But for what purpose, ?"

"Sir, we are doing so for the purpose of leaving all our sins in the Ganga."

Now Narad thought that Ganga must be a great sinner because she collects in herself the sins of all the persons. So he went to Ganga and spoke to her," O Ganga ! You must be a great sinner. You gather together in yourself the sins of all the persons," Ganga replied, "O Sir, how can I be a sinner ? I simply carry away all the sins of the people and offer them to the Ocean," Then Narad took leave of Ganga and approached the Ocean and spoke to him, " Sir, I want to say something to you. I was just travelling on the land of the mortals when I saw a large crowd going to take a bath in the Ganga. I asked them where were they all going ? They replied that they all were going to take a bath in the Ganga and leave off all their sins therein. I then approached Ganga and spoke to her that she was a great sinner befause she was gathering in herself all the sins of the people. But Ganga replied that she carried all the sins to the Ocean. ? And so I want to tell you that you are accumulating in yourself a large mass of sins." The Ocean replied, O Narad ! What a simple fellow you are ! Where do I accumulate all the sins ? I simply pass on all the sins to the clouds." Narad then approached the clouds and said to them. "O Coulds, you are great sinners. The people leave off their sins in the Ganga, Ganga carries them to the ocean and the ocean passes on those sins to you. Thus you are the store-house of all sins." The clouds replied, "O Narad ! we too are not the sinners. We pour down with the rains all the sins on the people. Thus the sins reach wherefrom they started."

The purpose of reproducing this fable is that the sins committed by a person must fall on him. They can never be washed away. The fruits of actions perfomed by a person must be borne by him. They cannot be shared by any one else in the world. So, O Sages ! If you will perform the actions necessary to acquire knowledge of the Self, only then you will be able to know the true nature of the Supreme. Hence you must perform only high and noble actions so that you may be able to rule over Nature and you must not act in

such a way that Nature may rule over you. Never allow yourself to be subjugated by the low instincts of Nature, and always try to subdue them and attain the Supreme.

The subject matter of today's discourse was to think over the family members of the soul which consist of the five organs of perception, the five organs of action, the five life-winds, the mind and the intellect. When the soul roams in the ether it is enclosed in a body consisting of the above mentioned seventeen elements in their subtle forms. Besides the above mentioned subtle body consisting of the said seventeen elements the soul has also a causal body which consists of knowledge and perseverance only. When the mind, intellect and all other elements retire, only the two innate qualities of the soul-knowledge and perseverance remain with it.

Mahanand "Then O Sir ! Is the mind not existing from eternity ?" Who feels pleasure and pain.

"O Son ! The existence of the mind depends upon the existence of action. As long as action exists it has to be recorded within and hence there lies the necessity of mind. As soon as the necessity of recording disappears the existence of mind also remains no more. Mind is needed only for so long as the soul is bound with the cycle of transmigration. As soon as the soul is liberated from that cycle its relation with the mind teminates, and it enjoys eternal bliss."

Who enjoys eternal bliss.

Mahanand "O Sir, when the relation of the mind with the soul is terminated who enjoys the eternal bliss ?

"O Son ! It is the soul which enjoys the eternal bliss."

"Then Sir ! Has the soul also got the power of reasoning ? Who feels pleasure and pain -the mind or the soul ?"

"Son ! It is the mind which has the power of feeling pleasure and pain".

"Then how can it be accepted that in the state of liberation the soul enjoys eternal bliss without the aid of the mind ?"

"It must be understood here that there is a difference between bliss and pleasure or pain. The feeling of pleasure and pain is derived from Nature and is realized by the mind through the medium of the organs of perception. Thus pleasure and pain are products of nature and these, together with the mind and other organs of the body are all material while bliss is spiritual and this being an innate quality of the soul can be enjoyed by it without the aid of the mind."

"Right Sir ! The mind is made of matter and realizes the material pleasure and pain. But, Sir ! does the mind not realize God ?"

"O Son ! Mind is material and the mind together with other material objects is related to the soul. Material objects cannot attain God. Soul alone can attain God and when it attains God its material relations cease. Just as a child, when in the womb of its mother gets its nourishment from the body of the mother but as soon as the pregnancy matures and delivery takes place all the connections of the child with the body of the mother cease, similarly when the soul attains God all its relations with the material objects come to an end. "

And here comes to end my discourse of today.

Spiritual Lights

(Lecture delivered by Shri Krishna Dutt Ji Brahmchari on the 12th April, 71 at Yoga-Niketan Rishikesh).

Preambulatory talk by Yogiraj Swami Yogeshwara Nand Ji before the lecture.

I have had some introduction of Brahmchari Ji. Accordingly, as I understand, if any body asks him anything, he does not necessarily dwell upon that subject in the course of his lecture. But it has been noticed that his sub-conscience which is as good as a temple, is always open for the Yogis in the form of a 'dharmashala'. Any such one can have an access and stay there. Earlier also one or two yogis have entered there and were responsible for the particular performance through his body. If it were his own knowledge (i.e. acquired in this very birth) he could in all probability, deliver the same to you consciously face to face. But the knowledge expressed through his person (in the state of trance) had been built up successively for thousands of years as he has been taking births. When he goes into the state of trance, only then the gateway of knowledge and wisdom reposed in him is unloicked. If it were something of a manipulated, cooked-hooked or a trained affair, he could utter all this wisdom consciously at his will at all times. But he is able to deliver his lecture only after entering into the particular state of trance.

It is a matter of great privilege for our India that we have a Yogi of his type in out midst. I also tried to oscillate my neck like him for a minute or so. In that short duration

only my head started reeling. But it is a super natural or divine gift to him that he continues to oscillate his neck for an hour together and, in that state, words are uttered from him constituting profound knowledge and wisdom. May he live long ! I am wishing that as a sanyasi. This is my prayer !.

The manner in which he chants Vedic mantras and thereby propagates Vedic knowledge is a matter of great significance for us. No sermon of his is without reference to the Vedas. It looks as if he has incarnated only for the restoration of the Vedas and for the protection of the ancient Aryan culture. Although he is in the form of a man and a man is never omniscient whether he be a divine soul or a Yogi, nevertheless we always get newer and newer pieces of knowledge expounded in his lectures.

Today I would like to urge upon him to describe the divine lights or radiations which emanate from 'Brahmrandra' (the seat of intellect) and from the heart (the seat or feelings and emotions). The subject may not be of much significance for the external world but, from the Yogic view point, it has a great bearing. With the help of Yogic vision I shall propagate the Divine lights through him. I hope he will make a specific elaboration about them on the basis of his own realization or as described by the ancient seers. I have described about 24 types of Divine radiations viz 'Satvic Jyoti', 'Bhaskar Jyoti', and 'Usha Jyoti' etc. pertaining to the senses, mind, intellect and organs of action. I hope that Brahmchari ji will throw further light upon these radiations. I am a Yogi of the present and he is a Yogi of the past. Let the Present and the Past co-ordinate to-day. You will please listen to him very calmly. I shall pray to God and also implore his subconscience for the sprouting of the knowledge latent therein and its expression through the words uttered from his mouth.

So spake Brahmchari Krishan Dutt Ji.

Be blessed !

Look sages ! Today again, as before, I had been revelling in the enchantment of some Ved-mantras. You must have

also taken note of as to which of the Ved-mantras were recited by me today. In our culture the novel system of study and education has been recognized traditionally as holy and whole-some. The Ved-mantra which reverbarates with the man's heart beams out an extraordinary halo of glory. If the heart is not aligned with the recital of the Ved-mantra, no sense of pleasure is derived.

Today where is our Vedic recital pointing to ? Playing in tune with the subject-matter of the verses, I shall be dwelling upon those yogic thoughts, based on which our sages and seers have given out profound expressions. These expressions have been magnanimous and sublime from generations to generations. In our cultural tradition great philosophers, thinkers and austere practitioners used to sit together and deliberate upon a subject. To-day again I would like to put before you some of the views which the 'rishis' (sages) of yore used to dwell upon through years of research, experience and realization.

Once Maharishi Prabhan, Sandalya ji and Maharishi Kakari Muni Maharaj, all the three seekers of Truth, approached Maharishi Bhringi and asked, "Sir ! This species the human being is always curious to know about something or the other more and more. Why such an inquisitiveness, such a craving for knowledge remains in his bosom ? We would like to know something about this particualr craze".

With these words of the seekers, Maharishi Bhringi, in his turn, approached Maharishi Bharadwaj because the latter was well versed in physical sciences and also knew how to collaborate them with spiritual wisdom. In his times Maharishi Bharadwaj used to express much about voice-culture, mind and intellect in various ways. He would make great effort in collaborating physical sciences with spiritual wisdom, and it was his earnest desire to show that path to the world where both types of knowledge could go hand in hand. When that group of seekers reached his door, he said to Maharishi Bhringi.

"Welcome Maharishi Bhringi, the sage borne in Agni lineage ! How have you happened to grace my place ?"

Maharishi Bhringi said, "Sir ! we want to know why man is ever intent to know, what is the basic reason behind it ?" There upon the rishi (Bharadwaj) observed. "The seat of intellect, which we call as 'Brahmrandra' has very fine conducting nerves which have their bearings with various worlds (the lokas) and with the five Tanmatras (subtlenesses). As a matter of fact the entire cosmos is said to have evolved out of the five 'Tan matras'. The heart of man is also like the cosmos. The cosmos is the heart of God. The various types of thought waves in man's heart, having become subtle, tend to be patent. So to say, the seeds, which were latent in the sleeping state become patent and start sprouting forth. The entire process owes its expression which to the very nature of the cosmos at large viewed microscopically, is said to be the heart of God. The cosmos is pregnant with sound vibrations. The various notes produced by the five Tanmatras permute, combine and compound themselves and impart to the cosmos an extraordinary character. Thousands of thought waves propagate in it. Vibrations of the vital force, 'Pran Shakti," animate it".

My dear Rishivars (sages) ! let me put it again in my own words. What is the fundamental cause of that inquisitiveness which is expressive of the man's heart ? Our tiny brain, which is the repository of what is called as the 'Brahmrandra' in the upper cavity in the skull has nerve pleuxes. It has various types of conducting nerves which have their bearings on the mind. The various vibrations of the mind are related to the various nerves. Some nerve is related to the Dhruv sphere, Some other is related to the Jethaye Star ! another one is related to Mars ! still another is related to the Moon. Similarly there are others which are related to the Sun, the Aruni sphere, Arundti sphere, Rohini star, the Manketu star, the Vashishtha Mandal, the Krika Mandal and so on. Those vibrations of the mind, which are

in the sprouted-seed-form are nothing but the inquisitiveness of the mind. Because from mind only these vibrations actuate the nerves. The mind belongs to the world of matter. (the Prakriti), Nature. Therefore this entire planetarium of Nature, with all the worlds, constituting it, has relation with the mind through the nerves.

There are 84 types of waves which have been accepted by us originating from the mind. Accordingly these 84 types of waves are connected with the Brahmrandra. Again from each nerve there are about 72 types of waves which have their bearings with the various worlds and with the various Suns. When these waves of the mind with their vibrations, begin resurrecting the subtle body, at that time the Yogi, or the elevated being with the subtle body, starts realizing the vastness of this phenomenon-world. He experiences the capacity to pervade the various worlds.

My beloved seers ! I would not like to dive deeper into the subject. The undulations of the mind begin to translate themselves into the expressions of the intellect. Twenty-one types of Tanmatras (subtlenesses) begin to spring from the intellect. They have their bearings with the worlds of this vast universe, nay with the entire cosmos. Just as, when ghee is poured or offered into the fire, the fire is set ablaze, similarly these radiatoins from the intellect viz. Shvetketu, Rinika, Adhyat, Prachi, Astam etc. are induced into the cosmic world and produce beautiful, glorious waves.

What is the 'ghee', the essence which pervades the cosmic world ? Look sages, ! What is called as Prana in our concepts has been considered as the pervading essence of the cosmic creation. 'This Prana' brings intellect into operation and when Prana & intellect come in contact with each other in cosmic, at that time the Yogi gets, into a state of static equilibrium and he acquires complete control over consciousness. The combination of knowledge and organs of action, through intellect, comes in contact with the mind stuff (chita) the strength of senses (Indriyas) bearing potent,

each of these gives rise to the radiations and these radiations gaining strength come in contact with "Dev Loka". Then the Yogi aquired knowldge of the working of the physical, subtle and causal bodies. Oh sages ! Maharishi Bhardwaj, while analysing words uttered by the mouth called Vayashti (pertaining to individual) said that the words thus uttered when pass from an individual to the cosmos, they give rise to thousands of radiations. Just as we communicate our thoughts to the cosmos through instruments. (the Radio) similarly a Yogi exerts his influence on others at a distance by concertrating his thoughts. Rishi Bharadwaj advises to control our thoughtwaves, because these very thoughtwaves are part of Yoga. When these thoughts are dominated by 'Satwaguna' (purity), the word uttered by the mouth goes round the world 284 times in a moment and when it is dominated by 'Rajoguna' (activity based on desires), it revolves round the earth 384 times in a moment and when dominated by 'Tamoguna' (inertia), it goes round the earth 484 times in a moment. The Rishi advises not to utter impure words because if these impure words come into contact with the mind stuff (Anta Karna) of a saint his intellect will become polluted. Thus the impure words not only exert their impact on saints and Yogis, but also influence men at large.This will result in the loss of confidence in him leading to his worldly death. You will know your physical body only when you will acquire knowledge of yogic secrets.

Oh sages ! it is necessary to acquire knowledge of the physical body before getting knowledge of the subtle body. Our Heart has two fold functions, one is connected with the 'Chita' and the other with the mind. There is a difference in the two functions. On this basis, Nature has three aspects ; 'Satoguna', 'Rajoguna' and 'Tamoguna'. Mind is a product of Nature. Nature's three characteristics will be reflected in the mind's working. Thus there appears a difference between Heart's vibrations and mind's vibrations. What ever "Chaitna" emerges from the senses through the mind, has many forms

i.e. our organs of touch, organs of hearing, organs of seeing and organs of smelling, Rishi Bharadwaj says, that millions of atoms pass into the stmosphere from 'Prana' which originate from the Navel. A scientist invents an instrument from these atoms. What is this instrument ? It is the image of that man who has breathed out those atoms.

Oh sages ! when in this way each atom is fully researched-how many atoms each of earth, water, fire, air and atmosphere (Antraksh) escape through the nose and when a Yogi manages to control these atoms, he acquires such power (Yogic energy) as to count these atoms. Rishi Bhardwaja says that millions of atoms of earth, water, fire, air and outer space, (Antraksh) escape from the nose. The Yogi, through his yogic powers, combines these atoms and through these (atoms) on acquiring subtle body, can acquire physical body without taking birth. This is only possible when a Yogi acquires complete control over the atoms.

Oh sages ! In the same way radiations of many kinds emerge from our eyes. The chief of these impress our 'Chita' and this 'Chita' is closely related to our Atmana. (soul) With the help of these radiations we acquire knowledge of the world as well as of Yogic powers, by which a Yogi can roam in the universe. These very radiations enable us to differentiate between a wife, sister & Guru. And when these are under the influence of 'Tamoguna' (Inertia), they create evil effects.

Oh sages ! the radiations that escape from different organs are also different in number. Twenty four types of radiations emanate from the eyes. When a Yogi concentrates his mind on these radiations, he acquires knowledge of all the worlds. This knowledge acquired by the Yogi is as vast as the vast universe. The Rishis have probed into this knowledge. They have gone deep into this matter in the past and they shall continue to do so in future also. Once Swang Ketu asked Rishi Bhardwaja whether the knowledge of the different organs as related by him was all and no more ? The Rishi replied that whatever he had related was according to

his ability. The coming Rishis can throw more light on this subject. Oh Son ! the Rishi's heart is magnanimous and is free from pride. They completely surrender themselves to God and acquire knowledge of the world. O Sages ! man cherishes a desire to acquire knowledge all the time and as soon as his desire is fulfilled, he cherishes it no longer. Just as a mother feeds her child when the latter is restless. The child has a desire to suck milk and as soon as his desire for milk is satisfied the mother separates him from her breasts. This very desire to know a thing is called 'Ghrit' (Ghee) of 'Dev Loka'. Continue to make an offering of your thoughts to this 'Ghrit' and thus your thoughts will spread far and wide and give you vast knowledge which will be unlimited. Oh Sages ! Rishi Bhardwaja has said that just as from our organs of touch, many vibrations arise, similarly from our organs of hearing (ears) whose hearing apparatus is known by many names, i.e. "Surya-nit-nam Shabdawli Yantar" 'Shodani' 'Rain Ketu', 'Man Ketu' etc. etc., this can tolerate billions and billions of vibrations and when this limit is exceeded, man refuses to tolerate them (words) because our hearing appratus is too weak to hear it. O Sages ! this proves that our God-made appratus with the aid of Nature, has its limitations. From the words related to 'Satoguna' many other words spring up, some of them are connected with the senses (Indriyas) and through the 'Indriyas', it is linked up with the mind and from mind it is connected with intellect (Budhi) and 'Budhi' gets linked with 'Chita' and from 'Chita' it reaches 'Brahamrandra' and from Brahamandra it gets connected with the organs of hearing. 'Brahamrandra' is closely connected with 'Dev Loka'. Thus this organ of hearing, gets in touch with 'Dev-Loka' Deu Loka is replete with words of millions of years which are indestructible. The Yogi through his yogic powers gets in contact with these words through mind & 'Prana' and thus acquires complete knowledge of the past and present, both of physical and subtle worlds. Just as Nature operates through the instrumentability of

God, similarly this human body, through the instrumentability of Atman, operates and acquires all knowledge with the help of diferent organs.

Oh Sages ! I remember the store of knowledge given by Rishi Bhardwaj, who was equally well versed in material as well as Spiritual science. By dint of material science he combined atoms & protons to manufacture instruments and with their help he was able to visit Mars, Venus, Moon etc. and through his yogic powers he was successful in acquiring Atmana (soul) and Parmatmana (God) Knowledge.

Oh Sages ! man through God's Contemplation concentrating on Mind & Prana, abondoning all pride, aquired yogic power and through this he acquired knowledge of this wonderful world.

Spiritual Lights [Contd.]

Lucture delivered by Brahmchari ji on 13th April, 1971 at Yog Niketan Rikhikesh

Once Mahananda ji tried to know from me about Vedic knowledge and how it was revealed to Mankind. I replied that it was aquired from 'Anahadnada' This 'Nada' (Vibrations) resonated in Brahamrandra (cavity in the skull). When the 'Hirdya' (heart) and 'Brahamrandra' come into contact with each other, the 'Gyan' and 'Karma' Indriyas (Organs of Perception and Action) give rise to resplendent vibrations. When these vibrations come in contact with 'Brahamrandra' a plexus in the 'Brahamrandra' comes into operation whose effulgence exceeds the brilliance of a thousand Suns. When this light operates in cyclic order numerous sounds originate and it spreads far and wide in cosmos which includes the "Deva Loka" and the sounds pervading the 'Deva Loka' Constitute the 'Anhadnada', When a Yogi fully understands these sounds and commits them to writing these very sounds give rise to Grammar. O Sages ! I will remember the words of my Guru that voices of millions of years are still present in the 'Diu Loka', which the yogi hears through yoga.

O Sages ! Veda means knowledge, not books. The Vedic lore is as commonplace as the light in the universe which purifies man's 'Antakarna' (inner instrument) And the purified 'Antakarna' grasps 'Anhadnada' and it is from 'Anhadnada' that 'Gayatri Chhanda' comes into being. O Sages ! Gayatri means a song which is sung through Brahamrandra. We have to understand these vibrations. Just

as the external world is connected with the physical body through the mind, the mind is connected with the intellect and the intellect is linked with the 'Hirdya' (Heart) and the 'Hirdya' is connected with 'Brahamrandra' and Brahamrandra is connected with the cosmos. Voices always rush in 'Diu Loka' and this is termed as god's 'Hirdya'. When God's heart contacts a Yogi's heart, it is called yoga (Union). This yoga enables a yogi to gain knowledge of vibrations of sounds.

Oh Sages ! when the heart which is made of five subtle elements is brought in contact with vibrations of 'Diu Loka', where Divine souls (which have discarded their physical coil) contact yogi's souls, the yogi acquires complete knowledge that he is seeking and thus our great seers acquire the knowledge of Vedas.

Oh Sages ! Just as we have this material world, similarly there is 'Diu Loka' where Jiwan-Mukta" (near liberation souls) live. Among them there are such souls as are dominated by fire elements & which are above attachment. These Divine souls are known as 'Deva Purshas'. Words in the microsome forms in 'Diu Loka' are indestructible and hence Oh Sages ! you should try to purify your words and if the words become impure, it will have impact on the entire universe. These atoms go into the making of 'Antakarna'. When these atoms become impure, the 'Satwik' elements decrease, the Indriyas (senses) are permeated with selfishness and due to this, words become polluted. Selfishness reigns supreme and at such a time a bloody revolution breaks out.

O Sages !

The point that I have been driving home is that we have to establish contact with those divine souls. My beloved Mahanand ji ! you know very well that the Yogis have to their credit austere practices of several births. By virtue of those long observed disciplines and practices, man becomes capable of establishing contact with the divine souls. The wave current of his thoughts, his mind, his vocal faculty, his

intellect and those of his soul-conscience, all are rendered sublime and pure, the three bodies, the gross, the subtle and the causal, are charged with those currents. The mind alone has about one hundred and thirty six currents. If we can know one current the second, the third and so on become successively known, You see, thirty six types of currents are considered to be belonging to the gross body and about seventy two belong to the subtle body. In this way the currents are many but I am making only a brief description. The intellect has one hundred and eighty four types of currents, Eighty four types of currents flow between the gross body and the sub-conscience. Eighty eight currents are such which are related to the subtle body. Other currents are considered to be belonging to the causal body. Similarly the divine lights belonging to vision are said to have been constituted of 372 radiations of currents. 384 are said to be the currents belonging to the audio faculty. All these currents are related both to the Mind as well as to the Prana (the vital force). When the Mind and the Prana are harmonised, these currents are also synchronised. At that stage, my dear son, the being is transformed into a sort of causal light which attains God-hood. My son ! That particular goal is called Moksha (Salvation). It is attained when the Mind and the Prana are aligned, harmonised.

From which 'ghrit' (oblation) will these currents be actuated ? I had dwelt upon this in my talks yesterday. For example cow's 'ghrit' (the essence and the essential oblation) is used in the Yajna-shala. It is the essence of the vegetables which the cow consumes. When that 'ghrit' is used as oblation, fire is lit up ; thousands of fire currents come into being. Similarly our senses have their respective currents. What type of 'ghrit' has to be offered to the 'Chitta' (the consciousness) which is the repository of our sense-impressions ?, What type of oblation is that ? In this regard Bhringi Rishi and also many other rishis have expressed their views. It has been acknowledged that oblation constitutes

partly of our thoughs and partly of our expressions. Just as the Yajna-mann (performer of the Yajna) gathers several types of sanctifying herbs and prepares 'Somrasa' (nectarine juice) out of those, similarly the Yogi also prepares a qualitative type of 'Somrasa'. Of what is that qualitative 'Somrasa' made? It is derived out of the ten Pranas and is then mixed up with the Mind currents. This process yields a very holy 'ghrit'. When this ghrit is offered as oblation along with the sense-objects, then that great person, revelling into the Divine worlds transcends to the highest status of Godhood.

O Sages ! to-day I do not want to go deeper into this subject. It can, of course, be dealt with more profoundness but what I want to impress upon is that we should strive to live under the shadow of that Supreme Father ; we should become the knowers of that 'ghrit' which is produced by the grace of that supreme soul. That 'ghrit' is activating the world of matter also. The same glorifies man's life. The same is the great Principle which pervades the Divine worlds. The person who knows all these currents, he becomes the seer of the entire panorama which is taking place in the gross, the subtle and the causal bodies and in the various Suns and the worlds, of this cosmos. That Yogi becomes capable of transcending into the various worlds through out. Just as an exponent of the physical sciences, having studied the atomic character of matter and thereby having developed material instruments becomes capable of visiting the various worlds, similarly sublimated body of a Yogi renders him capable of transcending into the various worlds of this entire cosmos. I am afraid lest I should not digress while so talking. To-day we are going to talk about the various worlds. What is the type of Yoga in Solar sphere ? What type of 'Yoga' characterises Mars, the Dhruva planet & the Jethai Star ? What type of Yoga dominated in the Asasvati worlds, in the Vashishta, Arundati, Saptrishi spheres and the other various types of spheres ? That is the subject of our thoughts today.

As a matter of fact it is recognised, as I have related to you to-day, that for the divine souls there is left no world where they can not go. But besides that there is a usual consideration. In the solar sphere the Yajna and Yoga is performed with thoughts. With the thoughts we transcend ourselves. Because only that soul is capable of transcending into the solar sphere which has austered itself on the Earthly sphere. That soul does not have any specific attachment with the Earthly principle. Its sub conscience is austered and seasoned by the Fire principle. It develops the characteristics, of such bodies which dominate with the Fire principle. In Mars, the living beings, their Yoga practice, their science and national order are considered to be akin to those as existing on this Earth. In the Lunar sphere, the being of 'Som' nature is considered to exist. There also is a pattern of Yoga. There also the glory of this vast panorama pervades.

To-day I am going to make a celestial expression. It often haunts my memory. In the modern times, as my dear Mahanand ji has apprised me, a scientist namely Somatiti has circumnavigated round this Earth planet several times. Again, as I am being intuited by the elemental atmosphere around me, there is a Spiritual master to-day who is named as Ridhiketu. He has made great strides in the field of Spiritual Science. The movement of his soul is so great that it returns to its casing after visiting this sphere of the Earth. Similarly, there are thoughtful deliberations in the Solar sphere. Just as divine souls deliberate and express thoughts on this Earth sphere, likewise it happens in the other spheres also. In some sphere the Fire principle predominates where as in some others the water element predominates. On this Earth planet, the Earth element predominates. In this regard I do not want to give much description to day. Only what I want to impress is that where the Fire principle predominates, there yajna and yoga are performed with the oblation of thoughts. There the 'ghrit' is said to be constituted of thoughts only. Where the Earth element (Parthiv Tatva)

predominates, the 'ghrit' is obtained from animal kingdom (which in its turn lives on vegetable kingdom).

Today I do not want to elaborate much upon this subject as, otherwise, it will take us into denser zones of knowledge. I only want to infer that we should carry the contention with us that in some worldly spheres the Yajna is performed by cow's 'ghrit' in some others it is performed by thoughts while in some others it is performed by 'Prag' waters. In this way man may be related to the other worldly spheres also.

My dear Son ! you know that the yogic talks with which I have obliged you today have been the inference, and experience, of thousands of years. Hundred thousands of years have been spent on this research. To-day, I am unable to express fully becuase of my period of distress and curse. But my respected Gurudev used to say that it is certainly better to express something than not to express at all. Today my condition has become likewise handicapped. Those old days were how fine and splendid ! At the dead of night, letters could be visualised with the light of sub-conscience. The Yogi who attains divine eyes can read letters in night also.

Now the question may arise that when the Mind and the Prana are synchronized, both retain their individidual identities or they coexist in some other particular form. The attribute can not be separate from the attributed. The Atmana only mobilized the Mind by its mere contact. It only divides the Prana. This only is responsible for the functions of the body which is constituted of the world of matter. This Atma has been considered by some as microsome & by some others as macrosome. But most of the rishis, after long reflections & research, have been of the opinion that the Atma may be considered as microsome. As soon as Atma comes in contact with the world of matter, the divine lights of the three types of bodies are switched on. Their generation is considered to be from the heart. And in the heart (the seat

of emotions) only the contact with Atma is established. The sages have so accepted that by mere contact (with Atma) only the heart cycle works.

My dear Mahanand ji generally desires to know my views in this regard, My observance is that the dynamic principle of this heart is such that it can scan the entire space. It is also believed that like this gross heart, there is a subtle heart with the help of which the divine souls co-ordinate with each other or meet among themselves for 'Satsang' (a holy congregation). But in that realm also, the influences of the Mind and Prana prevail.

About 1552 currents emanate from the heart. In that about eightly four currents are perceivable by Yogic Science through which the seeker, by observing the prescribed yogic disciplines, and practices, becomes the knower of all the 1552 currents. Each of those currents, in its turn, gives rise to seventy two sub-currents. Those currents pretain to the Divine bodies ; they as a whole constitute the Divine Body.

This subject of Yoga is a dense forest. In those currents there are 'Satoguni' currents; there are currents which are related to the innumerable worlds. Besides, there are many other different types of currents.

The Fire principle also has about 1552 currents. The Sound principle too has as many currents. Each current gives rise to seventy two sub-currents. The seventy second current has a specialised significance. With current the divine soul remains in harmony.

The essence of our talks is that we should try to know the Science of Yoga in right earnest. The Science of the Supreme Being is infinite. It evolves only just by His vicinity. The common men proclaim the description of all these currents as a mere hoax. Their intellect can not soar that high. Because, unless they have known in the field of their experience the currents of the intellect and the mind, how can they appreciate what is right ? Some people of this type amass some vague talks according to their limited vision and

thereby continue to prevail in ordinary society, but when they meet with the great people, with the elevated people or still more with the divine souls, then they begin to realize what 'Veda' is ; what society is ; what the Divine world is and what Moksha is called.

My dear rishivar ! our talks of today are coming to an end now. Again it may be advised that we should be trying to understand the sublime currents which emanate from the Supreme Being. The Science of words also evolves from Him only. When the mind is withdrawn from its sense-objects and the Brahmrandra is in resonance, then a note is produced which is known as 'Anad'. The being who can understand the overtones of that 'Anad' becomes the knower of the science of words.

The talks of today end here now. If I find time, I shall deal with the rest tomorrow. Now there will be some recital from the Vedas and then it is all over for to-day.

Conception of Yajna

In the discourses by Brhmachari Krishna Dutta (In Trance)

Oh Sages ! as a routine our recitation of certain Vedic hymns was going on. You might be knowing that-The Ved mantras were marking out the precious treasures of Supreme God. This universe created by God is a sort of devotional hall ***(Yajshala),*** in which every man every woman and devakanya are displaying peculiar performances.

O my Holy God ! O Providence ! ***(Vidhata)*** in this charming yajna our life is sustained by your unique benevolence. Let our yajnas be grand. We all stand in need of reforming ourselves-these days. Being a real friend as you are, you alone are our reformer.

Oh ! purifier God ! acknowledge our respectful obeisance so that our actions be adorned with grandeur and brightness day by day. O mighty God ! We are sure of the fact that in every walk our daily life is saturated by **yaj,** the fragrantly waves of our tendencies ***(Parvariti)*** spread in the atmosphere to make it lovely. In the same way, sitting in ***Yajshala,*** the recitor priest ***Udgata*** chants melodious Ved mantras, his voice spreads in the intervening space. The words and their meanings along with sweet smell purifies all the Devats - ***(Panchbhut)*** O my noble preceptors ! O sages ! let us absorb ourselves in good lovely devotional actions ***(yajkarame).*** O Sages ! Pondering over the adjustment of aims and working of Yajna, we find how much effort is required to attain it.

O Sages ! now I am to let you know the spheres of

yajna, as Ved points out that he who meditates on God is also performing a very good ***yaj.*** To entertain a religious guest according to means is also said to be a yajna. To render some thing good in the interest of the nation is also a graceful yajna. The place where different kinds of methods are going on in different yajnas a peculiar charm is pervading there. ***Agnihotar*** is sort of lovely yajna in which *Brahma* (Head-Priest) ***Udhvaru*** (Managing Priest) ***udgata*** (Recitor Priest) ***Hota*** (Oblation offering Priest) and ***yajman*** are selected. They perform lovely yajna methodically. The ***Agnihotar*** makes a man's life happy. Peace and prosperity appear there. Oblation is offered to Deties in yajna. In the position of yajman, husband and wife sit together to perform yajna. They lead their lives with austerity. The particles of oblation ***(havya)*** heated in the fire become subtle and powerful. In the same way O, Yajman you become devout and make yourself accurate. Performing yajna you will be powerful day by day worshiping and respecting holy persons and preceptors. My pious mothers, who regularly prepare their dear children in their wombs and go on training them upto School going age, are also performing good yajna. In the same way a King, who with noble fortitude tries to raise up his nation and make his subjects prosperous, this action too is a lovely yajna. In my opinion evary noble action or deed is a yajna. But what is that yajna in which delight is obtained in both the worlds ***(Lok or Parlok) .***That yajna is one in which a Brahma is selected and a yajman is selected. The wife of yajman urges her husband very politely. "O Yajman you are to perform a charming yajna I am with you. From this day you are to lead celibate life, practicing sacrifice and penance, sleeping on the earth you are to purify this devotional action. With your very conduct O'my lord ! this yajna can be made charming with dedication and solicitation, then the yajna succeeds otherwise, success is not achieved."

O my noble preceptors real yajna is one by which no carnal desire is solicited and that Yajna is called non-attached-action i.e., ***(Nishkam yaj).***

Who is entitled to act as a priest ***(Ritwaj)*** in yajna ? Only that man is authorised to be a priest who knows ***(Rit)*** Divine law of nature. What is the ***Rit ?***

"O Sages ! the Vedic Preceptors explain the ***rit*** in other words. There are subtle particles of nature ***(Prakriti).*** They are finer than those of the flash of lightening which shines the clouds. The function of that particle is called ***Rit.*** The Priest. ***(Ritwaj)*** who knows the function of ***Rit*** is eligible to accomplish yajna ***Ritwaj*** should also be broad minded and chaste - Physically and mentally likewise.

Once my dear Mahanand ji informed me that Yajnas are not infustable hence not successful these days. I asked him its reason. He replied that he knew not. I then pointed out that so far as I know, persons have no implicit faith and firmness in their performances. They, however manage to be faithful and firm but they are not well acquainted with application ***(Viniyog)*** of yajna, If any how, some of them know the application, they can not recite Vedic Hymns correctly. If good recitors are available, they lack chastity and the knowledge of ***Rit.*** Therefore, O Son ! such yajnas are not at all successful.

Rit knowing priests with their matrical voice recite vedic hymns and utter ***Sawaha.*** This utterance along with sacrificial fragrance meets with the particles pervading in the atmosphere. The sacrificial fire make those particles very subtle, and thousand fold powerful. Consequently they release the substance existing in them. This substance makes the atmosphere very lovely.

Come along O my pious preceptors ! let us exchange our views and enjoy the loveliness with mind, words and actions.

O Sages ! I well remember when King Dashrath arranged a noble yajna for begetting male issues. All the three queens and the King himself maintained absolute celibacy for one year. Continuing celibacy they managed to sleep on the earth. When the time for performing yajna came up, a

Brahma was required for that. He approached the sage named Vashisthta and requested him to accomplish Putreshthi yajna. Maharishi Vashishta told the king that he was not well versed in performing the same. The King then asked the sage what to do. He replied O King ! "Maharishi Shringi is competent to acomplish such sort of yajna. Oh King ! Arrange to bring him here from the Kajli forests at any cost and get the yajna perormed by such a great sage. His father is very cautious in bringing him up to lead a restrained life.

Oh Sages ! at that time the king with the help of Urvashi and other beautiful fairies brought Maharishi Shringi from the horrible forest. He was 101 years of age of unfalling celibacy. The Yajna was celebrated by him in the capacity of Brahma and it was crowned with complete success.

Oh Noble gentlemen ! I was just expressing that we should engage ourselves in performing good yajnas, so that our lives may become most excellent end pious. Finer is the life the longer it is.

Oh sages ! the reverence in this world and in the next, is due to excellent actions. We should be keenly inclined towards noble deeds. As soon as we absorb ourselves in charming actions, our existence becomes glorious.

Oh my old religious preachers ! much before I narrated some facts about the primitive creator. In the begining of creation, the creator performed a grand yajna for the welfare of the world. His lightened fire is continuously glowing in the Devotional hall (world yajna shala) right upto this time. In the Devotional hall great personalities have passed on, offering their oblations but his yajna is going on with no inferiority in any activity.

Oh Sages ! once a question was asked to Maharishi Vashistha- "What is the difference between the nation and the yajna ?" The great sage replied there is no difference between them. When the nation and yajna are one and the same, evey man, woman, unmarried, Banprasthi and all others lead yajna - pervading life. Husbands and wives

remain engaged in performing religious activities. Other worldly affairs are taken up only after recitation of vedic Mantras early in the morning. Nations preferring religious actions (Yajna) are the best nations and the king of such nations deserves to be the sovereign of the world.

Oh Sages ! in the olden times persons usually led yajna pervading life. One of the examples is quoted here - King Harishchandra never uttered a lie even in dreams. In his kingdom Yajnas were regularly performed. He made up his mind to raise his nation upto the standard of that of Indra's. For that he performed yajnas and when the 99th yajna was to be celebrated, sage Daronjee was selected as head priest ***(Brahama).*** The yajna began, and when it was continuing, one night the king in a dream saw a lovely girl and an ascetic. The ascetic said "Oh King - I stand in need of donation from you". The king said "What do you want ?" The sage said, "Give your State to me". The king said, "very well". The girl then asked the king to give her 2-1/2 lacs of gold coins. The king at once granted that request too. In the morning the king was anxiously thinking that the whole kingdom has been donated but the receiver has not yet come. Oh sages ! in the meantime, Vishwamitra and the girl came and said "Oh king ! you have donated your state to me but you have not yet fulfilled your words". The king replied ; "Yes I have given my kingdom in a dream to you, you may gladly take it." After that the girl, who was standing behind stepped forward and urged that she too was sanctioned a donation of 2-1/2 lacs of gold coins." The king said, "Oh lovely girl your demand will also be satisfied". As soon as the king was to pay the amount from his treasury, the sage objected to it pointing out that the king had no right to draw any amount out of the state - treasury as the entire state has already been conferred upon him.

Oh Sages ! the king gave up his kingly position mortgaging him-self, he paid the said amount to the girl, and hence forth he remained serving a Shudra.

This is an ideal example of donation. The world is badly in need of such a great and ideal and truth-loving personage leading his life with such austerity and renunciation.

Oh Son ! I was narrating that we should compose our lives with yajnas. God created our lives to perform yajna, austerity and renunciation in the world, otherwise there is no object for it as all the virtuous deeds are done by the human body only and by no other creature. Among all rituous actions an unattached action is the best. The yajna in which no carnal desire is sought and is performed as duty only satisfies deities.

Come along oh noble preceptors ! let us extol the glory of God and pay homage to Him, so that we may attain virtuous positions.

Such inclination towards the yajnas leads us to humanity and we absorb ourselves in moral virtues and sacrifice.

The purpose of to-day's discourse is to prepare priests, yajmans, Brahma and Hota. They are to purify themselves with chastity, they should incline towards pious deeds, consequently they may contemplate over important problems. They should be well - versed in getting performed graceful yajnas ; consequently human heart may be purified. Like king Harishchandra we must be adamant not to tell a lie even in dreams. Lie incurs a great deal of loss.

Oh Sages ! Whatever yajnas are to be performed whether ordinary or grand, before executing it think over it well and frame an explicit good plan accordingly. Calling deities, offer oblation to them. These deities will render a great deal of good to you. Worship the deities with high estimations. So long as we do not render good actions for a deity, he would not gratify us with voice, light and vitality.

Oh Sages ! the fine phase of Yajnas will be described today. Yajna - pervading function of every part of human structure makes a man ideal and enables him to get rid of every disease. Contrary to it, if a man constantly offers impure oblation (unhealthy food), his body would be sick

and perish as good food results in good health and intelligence. God has constructed the human body in a very good manner. In this body, earth, water, fire, air, intervening space are all very well adjusted. These elements function simultaneously. If any of them separates itself from the body, the structure would then come to an end.

Oh Sages ! in the womb of jewel bearing earth, different kinds of herbs are growing in abundance. There is sublimity in them and they are of universal use. Cattle take them and churning in their machine extricate a substance of which butter is made. How to get that butter out of these herbs directly is a subject of research. I express the views of Vayu Muni Dalbhya and Maharshi Som and others. Collect different sorts of herbs and heat them in eight edged yajna - Vedi. A peculiar gas will appear in that Vedi. The diagnosis and proper use of that gas will be much more effective than ordinary butter. This gas will make the yajnashala sublime. Sitting in Yajnashala under the influence of that gas the yajman's brain becomes so nimble that he can harmonize the sun's rays with his breath and derive conclusions as Vayu Muni describes. Sun rays produce other rays out of them. These rays very much effect Yajman's brain. This is the method which a yogi can devise. It is a part of Yoga.

These sun - rays are rushing in yajnashala by the force of gas produced with yajna, our inhalation and exhalation should be in harmony with sun rays.

In order to attain the ability of the said harmony, Yajik must be well acquanted with the function of mind and air breath and increase his will - power with their combination. When this ability is achieved, the Yajnik should proceed further.

Sitting in yajshala full of gas produced and spreading, the yajnik should analyse himself and purify his heart and life.

When success in purifying heart and life is achieved, he should continue researching the natural laws ***(Rit).*** His

position in this world and the other worlds will be maintained to the extent, he achieves success in this research.

`The nation, which is fortunate to have such kinds of yajnik priests, yogis, is the best nation as it fully depends upon the dictation of the Supreme Power. Other ordinary persons purify themselves too and become good nationalists. Supreme God showers bliss over such nations. We should pray to God; Oh God ! you yourself are a Yajna. Vedas are praising your glory. We stand in need of your kindness to make us sublime and broad minded, and our lives may become Ved-pervading ***(Ved Maye).'***

Oh sages ! our recitation of Vedic Mantras was describing spiritual yajna. In this yajna there are three sacrificial woods ***(Samidhas)*** of very peculiar types. Inside the forehead there is a very illuminated place which is called Brahm-Randra. This is heaven of human-body. In this Brahm-Randra there are three wonderful nerves which are utilised as three sacrificial woods - Samidhas. One is Suryaketu, the other is Aaruni and the third is Dhruv. With these sacrificial woods the yajnik performs unique yajna.

Oh Son ! when I made up my mind to accomplish this kind of yajna I enjoyed no sleep for 12 years continuously. I took no other thing except some special herbs as food. What is the fire for such an yajna ? The mind with vital force produces a unique fire to light up these three Samidhas. When the three nerves are in the wakeful positions the illuminated ***Brahm Randra*** becomes still more shining. What is the butter ***(Ghrit)*** for this yajna ? It is also very strange. Yogi prepares his mind by taking herbs of extra-ordinary merits constantly, by which his will power gets marvellous strength. This will-power is utilised as butter. Yogin offers oblation of butter to the fire. Suryaketu nerve leads the yajik to Suryalok. Nothing in Suryaloka remains unkown to him. The Aruni nerve makes him well acquainted with Aruni lok. With the help of the third nerve Dhruv Lok is known to him.

Besides these three nerves there are three more nerves

existing in Brahma-Randra. Their names are Swan, Anutani and Krati. When a yogin gets all the three nerves awakened, he gets well acquainted with all the three worlds i.e., earth ***(Prithwi),*** Intervening ***(Antriksh Lok)*** and heaven ***(Dev Lok).***

Oh son ! Oh Brahmachari ! if you want to be entitled for this spiritual yajna and through this yajna you want to enjoy other worlds and if you want to know different kinds of physical atoms, you must harmonize your mind and vital force ***(Pran)*** and churning both of them extricate peculiar Butter ***(Ghrit)*** for oblation.

Oh Son ! who can offer these oblations to perform spiritual yajna ? Only the celibate persons perform this spiritual yajna. Maharishi Bharadwaj used to perform such yajna. Bharigu, Vyas and ShukDev and other ascetics used to offer oblations in this yajna.

Spritualist Vedic sages described four other nerves in the Brahma Randra - Swanti, Premtani, Karatni and Renketu. When these four nerves are in wakeful position they meet those three nerves already described, and Mind and Prana both combined are utilised as Ghrit oblation over them. This Yajna enables yajman to be well acquainted with all the secrets of nature. Further he comes in communion with great souls who roam about from ***Dev- Lok*** to this earth freely with subtle bodies.

With this yajna, yajnik can absor sun-rays, can know gaits of air, and he can know the subtle atoms. To such yajnik different sort of Divine herbs disclose their qualitative secrecy and also the method of use.

Translator :- B. Dixit M A

Creation, and the institution of National order

HOW THE WORLD WAS CREATED ?

Look Sages ! Today again, as usual, I revelled in the chanting of some vedic 'Mantras ***(verses).*** The Vedic 'Mantras' are pregnant with profound wisdom and subtle knowledge which reaches the very core of human heart. Today, while I recited the 'Mantras'. I wondered how the Almighty had created this universe for mankind ***(to play its role).*** After a long interval of dissolution, the Great Lord, who is our father as well as our mother, who is the seed as well as the womb, imparted momentum to His Nature which till then, was in a state of static equilibrium, homogeneous and, indifferentiated in character. This resulted in the first state of creation, the primal manifestation known as 'Mahat'. When this 'Mahat' stimulated the atomic particles of the subtle elements, vibrations were produced. This, in turn, successively and sequentially, brought into play the vibrating air, molecules, thermal waves (the five principles), the vibrating water - molecules and finally the vibrating earthy matter - molecules. All these constituted in the formation of a 'Pind' (a huge mass of matter). This 'Pind' was also divided into numerous parts. In this way the Solar and the Lunar spheres, Mars, Venus and other planets came into being. The 'Mahat' functioned in the form of 'Pran' (vitalising force) which is the functional basis of this created world. Just as God makes preprovisions for the child in the offing, provides it all sustenance in its mother's womb before its birth, He provides

necessary elements for creation to come into existence. When the Earth began to cool down, the scattered elements in their subtle forms began to integrate into gross forms. Thus the creation of the world started in right earnest. First of all the vegetable kingdom came into existance i.e. herbs, vegetables and fruits upon which human life depends.

DURATION OF THE WORLD

Sages ! This world created by God lasts for one thousand cycles of four eras (Yugas) viz. Satyuga, lasting 17,28,000 years ; Treta Yuga lasting 12,96,000 years ; Dwapar Yuga, lasting 8,64,000 years; and Kaliyuga lasting 4,32,000 years. About seventy one such sets of the four fold yugas make one 'Manvantara', and in the begining of each 'Manvantara' in which the above mentioned four yugas appear in cyclic order.

RASHTRA NIRMAN (Organising into a Nation) by Manu.

Sages ! For millions of years the world continued to progressivly evolve without a sovereign. Wherever performance of duties is sincerely observed, where there is a spirit of renunciation and austerity there is no need of organising the people into a nation. It is needed only when man neglects his duties. Performance of duty in a spirit of devotion is called Dharma. That age was really superb. When Dharama declined, the need for a national order was felt.

LORD MANU'S BIRTH

Sages ! Manu is a kind of title conferred upon one who uplifts the nation. It is a great blessing of God that a 'Manu' is born in each 'Manvantra' and establishes a national order. The name of Bhagwan Manu's mother was Laxmi. His father's name was Sombhawam Kaitu. Once Laxmi expressed concern

to her husband, "My Lord ! What is happening in this world. I observe the world entering into a fire." At that time the sage affirmed that indiscipline was on the increase among the people. Laxmi then added, "It is given in the Vedas that a ruler should be appointed when indiscipline becomes rampant in the country." Thereupon the sage asked, "O, Devi ! Wherefrom has the ruler to come ?" The mother Laxmi said, "Lord ! I am going to pray to God with all earnestness of my heart that we should be able to sow the seed of a being at such an auspicious time when the Rohini star and the Pushya Star are in conjunction with the super imposition of the Moon. When conception will take place in such an hour with holiness pervading in the Natural environments then it is certain that we can give birth to a worthy son for the nation". It happened accordingly. Lord Manu was born. About 9,04,80,059 years have elapsed since this event took place.

First Sovereign of the World

My dear sages ! In course of time the great seers, who found righteousness declining in the world, appointed Lord Manu as the first sovereign who built Ayodhya as his capital. With the help of the great seers, Lord Manu drafted and promulgated the National constitution for the welfare of the society. He moulded the constitution on the pattern of the human body. He proclaimed that the one who can understand the human body can frame an ideal National Constitution.

Four Sections of the human race

My dear sages ! It was Manu who first of all constituted the national order in this world. He divided the human race into four sections viz, The Brahmanas, The Kshatriyas, The Vaishyas and the Shudras. Those who studied the Vedas, who were intellectuals, possessed good manners and were engaged in educating the Society for the good of the nation were the Brahmanas. The Kashatriyas were those who could

be entrusted with the noble and important function of defending the nation and the country. The Vaishayas were those who had the capacity to enrich the nation through trade and agriculture and shared the welath of the country with the Brahmanas, Kshatriyas and the Shudras.

Look sages ! Maharaja Manu had similarly analysed the human body into four parts. The first part, which is the portion of the body above the neck is the Brahmana. The chest region including the arms is the second part and termed as Kshatriya. The abdomen, the centre of the activity of digestion is the third part and is designated as the Vaishya of the body. Whenever any food or drink is brought before the body, the Brahman of the body first of all receives it and passes it on to the Vaishya (the abdomen) which, through the digestive fire, transforms it into blood and, with the help of the Saman Pran' distributes it through the arteries and the capillaries all over the body including the head portion or the Brahmana, the heart and the arms portion or Kshatriya and the feet section or the Shudra.

My dear sages ! Our seers have described that when a disciple left the house of his parents and entered the house of his preceptor, he was invested with the 'sacred thread' first and then dwelt for three days and nights in the 'womb' of the preceptor. Now the question is as to how did the disciple dwell in the 'womb' of his preceptor for three days and three nights. The simple meaning of this is that when a disciple approached the 'guru', the preceptor, for being blessed with knowledge and wisdom, the preceptor would, first of all, keep the incumbent under his strict vigilance and would closely watch him for the days and the nights for the inherent qualities and natural faculties of the disciple and then decide as to which category of the four 'Varnas' he might be initiated. If the preceptor formed the opinion that the boy had the aptitude of learning the Vedas and possessed the keen mental calibre of a Brahmana, he assigned the 'Brahmana Varna' to the disciple. If the preceptor was of the

opinion that the boy possessed the capacity of developing a strong physique and was fit to be a warrior, the preceptor assigned the 'Kshatriya Varna' to him. If the preceptor was of the opinion that the boy possessed the capacity of being a successful trader or an agriculturist, he assigned the 'Vaishya Varna' to the boy. And if the preceptor was of the opinion that the boy was not suited to any of the three 'Varnas' stated above, he (the disciple) was assigned the Shudra Varna. Thus, after studying the inherent qualities of the disciple, the preceptor imparted the relevant instructions to the incumbent according to his aptitude for the Varna assigned to him.

Four Phases of Man's Life

Look sages ! Lord Manu had also divided the span of a man's life into four phases called the four 'ashramas'. The period of a man's lfe which he spent with his preceptor as a disciple receiving knowledge from him was the first phase of man's life and was termed as the 'Brahmacharya Ashram'. Then followed the second phase known as the 'Grihasth Ashram' (that of the house-holder) of a man's life. In this Ashram a man lived a married life and earned wealth to fulfil his obligations as a 'Grihasthi' or a householder. As a 'Grihasthi' a man must live a pious and virtuous life with his wife fulfilling all his duties towards those who belonged to the other three 'ashramas' and towards the guests, and bring into practice all the teachings which he received as a disciple from his preceptor. Then followed the third phase of a man's life, called the 'Vanaprastha Ashrama'. In this phase, the man and his wife both retired from their house-hold duties and moved about in the world in order to benefit the people with their own past experiences of the hosue holder's life. When men renounced their Girahastha ashram and preached in the world, they were called 'Pitars' (fathers). As 'Vanasprasthis' they diffused the learning which they had acquired in their Brahmacharya period and the experiences

which they had gathered in their 'Grihastha' periods. In this way they educated the national children with all the virtues in their 'ashramas'. The fourth phase was 'Samnyas Ashram'. In that novel way Lord Manu divided the human race into four 'Varnas' and the life of a human being into four 'ashramas'.

Look sages ! So long as this system prevailed, the nation gave brith to a progeny of high order. Manu's son was Ikshvaku and his (Ikshvaku's) son was Surya from whom the Surya dynasty started. One of the rulers of this dynasty was Raja Saggar. His descendant was Maharaja Bhagirath who cut across the mountains and brought the river Ganga to Bharat. His descendants were Raja Dilip. Raja Raghu and Raja Dasratha.

Dasharatha's Putreshthi Yajna

It was during Raja Dasharatha's regime that the heirarchy seemed to dwindle. Though he married three wives one after another, yet he was not blessed wth a son. This made him sad and grief stricken. One day, as he was plunged in his grief, the royal priest Muni Vashistha asked him about the cause of his sadness. The king lamented that though, contrary to his family tradition, he had married three wives, yet he had no issue and his dynasty seemed to terminate. The family priest suggested that if the king were to perform 'Putreshti Yajna' (Ritualistic sacrifice for getting a son) he might be blessed with a son. The king consented and, accordingly, preparations were set afoot for the performance of the 'sacrifice' yajna. When the necessary preparations had been made, the king requested Muni Vashistha to officiate as the priest of the sacrifice. The royal priest regretted that he was not competent enough to perform the particular 'Yajna' and that this could be performed only by Shringi Rishi who dwelt in the Kajli forest. Efforts were made to bring Shringi Rishi from the forest. He was 284 years old at that time and was a bachelor observing celibacy and remained

in a nude state. As soon as the Rishi arrived, he was reverentially received. The Rishi made necessary arrangements in connection with the performance of the 'sacrifice'. He was a great scholar of Ayurveda which he had studied for 84 years and thereby acquired a high degree of proficiency. He examined the king and his queen-consorts medically and collected the necessary herbs and different kinds of 'Samidhas' required to remove the deficiencies in their systems.

LORD RAMA'S BIRTH

Look sages ! When the 'sacrifice' was over, the Rishi was given a reverential send-off. In due course the three queens conceived. Mother Kaushalya observed special austerities during the pre-natal period. She abstained from consuming anything from the royal treasury and depended on her own for her sustenance. Raja Dasharatha was very much upset on this account. Once he brought Maharishi Gaunik who was Mother Kaushalya's preceptor. The preceptor asked her as to why she did not accept the royal foods. She, thereupon said, "O; respected Maharishi ! When I was at your hermitage and received instructions, I had decided that I would not marry, and if I did marry, I would beget a son who would be an embodiment of virtues and infused with a patriotic spirit. For this objective I have been avoiding the royal food so that the 'Rajasic' element (the dominating, luxurious element) may not pollute my foetus". Such noble thoughts surge in the minds of only such mothers who have the good of the nation at their hearts. Such mothers are the models of sacrifice and renunciation. The virtues of sacrifice and renunciation are indispensable in the reign of a noble king. Only a nation, which gives high order preference to noble character, attains the zenith of glory and wisdom. Rama was born at such an auspicious time about 8,50,669 years ago. During Raja Dasharath's reign the kingdom, which extended over a vast empire during his ancestor's regime, was confined to a very small area.

Fore Sightedness of Our Great Rishis

Raja Ravana, the king of Lanka (Ceylon) had encroached upon a wide area of Dashrath's kingdom and become its virtual ruler. At this juncture the Rishis (Seers) held a meeting which was attended among others by Vishwamitra. Vashishtha, Maharishi Bharadwaj, Agastya Muni and others. Muni Vashistha was trying to sow the seeds of ancient culture and civilisation in the heart of Rama from his very childhood. When Rama grew up Vishwamitra took Rama and Lakshmana to the forest and gave them training in warfare.

Sita's Birth

My dear sages ! Once there was a break of famine in Raja Janak's kingdom. The Raja invited many 'Rishis' and beseeched them as to how he could overcome the famine condition. His subjects were in great distress for want of rain. The Rishis suggested, "If your majesty were to plough the soil with a golden plough drawn by two oxen, the desire of your heart would be fulfilled through God's grace". The king did as suggested. It rained in torrents. At such an auspicious occasion Raja Janak was also blessed with a daughter. He was exceedingly pleased and considered himself fortunate. He requested the Rishis to perform the naming caremony of his daughter. The Rishis named her 'SITA' according to the Vedic grammer. 'Si' stands for the blade of the plough and 'Ta' stands for rain. The ploughing of land led to rainfall and the birth of a daughter too. So the child was named 'Sita'. A Swayamvar was arranged in due course and Sita got Rama for her husband. A Swayamvar is a congregation of suitors in which the matrimonial alliance is dicided upon the basis of a competition or upon voluntary choice.

Causes of Lord Rama's Exile

Look sages ! Raja Dasharath had grown old. Following

the Raghukula traditions, he wanted to appoint Rama as his successor. But, on account of certain under-currents in the minds of the Rishis, it was planned to send Rama into exile in the larger interests. To achieve this aim they took Kekai into confidence because in her mind the thoughts of National welfare ruled supreme. For this very reason Raja Dasharatha usually took her with him into the battle field for her advice and guidance. As already planned, Kekai asked Raja Dasharath to give the throne to Bharata and send Rama into the forest.

Rama's Sacrifice Towards Parents

Look sages ! How Rama carried out the orders of his parents. What a great soul he was who set an example of high ideals in the World. How at one moment he was being crowned as a king and how, in another moment, his mother was insisting on his going to the forest and to fulfill his father's command. At that time Rama did not care for his father's separation but stuck to his duty. Rama paid due respects to his parants and to his preceptor Vashistha and left for the forest with his wife Sita and brother Lakshmana.

Mystery of Ahalya's Episode Exploded

O, Sages ! Mahanandji once related to me a story about Ahalya and Gautam wherein Indra is said to have abducted Ahalya and Gautam cursed her and turned her into a stone. At Ahalya's request, asking as to when she would be released from her bondage. Gautama had said that Rama would come in Tretayuga and release her from bondage with a kick of his foot.

O sages ! This narration given out by Mahanand ji is only figurative. According to Vedic terminology, Ahalya means 'earth', 'night' and 'Mother'. In this context of Rama and Ahalya episode, we have to impart the meaning to Ahalya as that of earth i.e. made of stone. I had an opportunity to see Rama in 'Tretayuga' (Treta period). Rama was well-versed in the Science of Earth. People have not weighed this fact that

Rama, who was known as the great apostle of ethical codes could not act unethically. Even a kshatriya whose duty is to protect feminine chastity, can not even think of associating with another woman in his imagination. Then how could you expect Rama to kick a woman, so to say, for releasing her from bondage ? The real fact is like this. A piece of fertile land which is not being utilised to produce food and lies fallow and uneven is called 'Ahalya'. When Rama was proceeding to the forest and crossed Ayodhya, he found the surrounding land fallow and uncultivated. It was not being made use of for production of food. Rama looked at it with a scientific eye and found the land potentially productive and capable of yielding bumper harvest. Nishada's territory lay adjoining Ayodhya. While going to the forest, he happened to be greeted by Nishada. Nishada asked Rama if the former could serve the latter in any way, Rama advised him to tell his farmers to till the land well, sow seeds and raise bumper harvest.

Nishada had asked Rama, "Why do you prefer to go to forest than to rule (Your kingdom) ?" Rama obseved " This is my mother's desire. This life is short and I want to perform some virtuous deeds in my life time. If I live in my kingdom, I shall imbibe 'Rajasic' qualities contrary to my wishes. Whereas if I live in a forest, my life will be austered on account of the very contact with the Rishis.

Did Lakshmana chop off the nose of Ravana's sister ?

O, sages ! When Rama, Lakshmana and Sita were at panchavati, Ravana's sister Somatiti (Surpanakha) came to Rama, Sita and Lakshmana and gave vent to her vicious passions. At that Lakshmana reprimanded, "You ought to be ashamed of your conduct. You are not connected with a low family but on the contrary, you belong to the family of the great king Ravana". With such reproachful words he greeted her and put her to shame. This amounted to cutting of nose

and ears. The news of the insulting incident was broken to Ravana, her brother.

It was at this juncture that Khardushana came to retaliate for the maltreatment meted out to Somatiti. In the fight that followed with Rama, he was slain. When that still more depressing news reached Ravana, he alongwith Maricha came and abducted Sita. When Rama and Lakshmana found Sita missing, they felt very sad. They trekked towards Pumpapur. On the way they met Jatayu (a great friend of Dashratha) who had fought bravely against Ravana in order to rescue Sita from his clutches. He was badly injured in the scuffle. Jatayu told them that Ravana had abducted Sita. He advised Rama to meet Sugriva in Kishkindha. On their way to Kishkindha they came across the hermitage of Maharishi Bharadwaj where the sage trained them in the use of nuclear weapons (Agni astra, Brahma-astra, Vayu-astra and Jal-astra). The weapons too were presented to Rama and Lakshmana for use.

Did Kumbhakarna sleep for six months ?

Maharishi Bharadwaj's 'ashram' was the biggest seat of learning scientific and nuclear warfare at that time. At this very 'ashrama' Kumbhakaran used to come and receive training in physical sciences and had set up his own laboratory to produce nuclear arms and other items of invention. For this very reason he used to stay for six months in his own laboratory and the remaining six months (of the year) were spent in his kingdom.

Makardwaj's Birth

O, sages ; when Rama met Hanuman at Kishkindha, Rama was wonderstruck to see Hanuman's life of austerity and renunciation. Many years before this event Hanuman had married Sugriva's daughter named Rohini. After giving birth to a son, she had breathed her last. He proved very great since he remained perfectly celibate for the rest of his

life. Hanuman's son, Makardhwaj, fell into Khardushan's hands who was invading southern states. From there he was sent to Patalpuri (Modern America) and became the gatekeeper of Raja Ahiravana (Ravana's son). When Rama vanquished Ahiravana, he discovered that the gatekeeper was Hanuman's son.

Ravana's life sketch and his devotion to Yajna

O, sages ; In the Treta period there was a sage named Palusht who was the royal priest of Raja Mahidanta. His son was Manichand Brahmana and Manichand's son was Varuna. He had two other sons. When all the three studied at the preceptor's hermitage, they were theists and devout worshippers of God. Varuna was well-versed in Vedic knowledge. He was Aditya Bahmchari (one who remains celibate for 48 years). His father asked him to marry but he declined to do so.

Raja Mahindant was the monarch of almost the whole world. Patalpuri formed a part of his realm. Rohini kingdom was under his sway, Gandhar and other states owed their allegiance to him. Ceylon was his capital. Once Raja Kuber invaded Ceylon and conquered it. Kuber conquered Patalpuri, and Bhatal Raja conquered Somdit. Raja Mahidant had a daughter but no son. Her name was Mondodri, she had studied the Vedas at Tatav Muni's ashram. She was a great scholar. Raja Mahidant went to the preceptor's ashram and said, "you are my daughter's preceptor. What are her virtues and in which 'Varan' she should be married". The preceptor told him that she possessed the virtues of a Brahman and as such she should be married in a Brahman family. Raja Mahidant was reminded of Varuna, the well known celibate, the grandson of sage Palusht. When Varun learnt about the girls's quality, he showed his willingness and married her. At the time of departure Raja Mahidant regretted that he had nothing to offer (as present). His kingdom had been usurped by Kuber. At this Varuna pledged to take his wife only after

he had redeemed his inlaw's territory from Raja Kuber. Varun was Brahman. He toured many countries and secured help from other rulers, invaded Raja Kuber and conquered Lanka (Ceylon). After the conquest he came to Raja Mahidant and said, "Sir, here is your kingdom. Please accept it". Raja Mahidant said, "I present the kingdom to you. It is yours because you are my only heir and, moreover, I could not give you anything at the time of marriage.

Ravana's Coronation

O, Sages ! At Mahidant's suggestion, sages and sovereigns held a meeting to assign a new name to the emperor of Lanka. Maharishi Kukut Muni was called upon to preside over the ceremony on Palusht Rishi's proposal. But he declined the offer contending that Varun did not deserve to be the ruler because he could foresee that, on becoming a ruler, Varun would go astray and lead to the wreck and ruin of his kingdom. So saying the sage left the meeting. At Mahidant's request Palusht rishi performed the coronation ceremony and named him 'Ravana'. 'Ravana' literally meant an eminent hero and a broad-minded person. He was a great worshipper of God, but, on becoming a ruler, he began to imbibe many vices. He was a great warrior. He subjugated many other countries. His son, Ahiravana, ruled over Patalpuri (modern America). Narayantak, Ravana's son, a great scientist, ruled over Sudir Kingdom (Modern Russia). Akshay Kumar ruled over Rohin Kingdom (Modern China). Meghnath was the ruler of Gandhar and other states.

Advancement of science in Ravana's reign

Raja Ravana was an eminent scientist. At one time when he was present in his court, he felt mentally perturbed and expressed his desire to go to the forest to be soothed by some holy person. He left his kingdom and met Maharishi Kukut Muni in the forest. He expressed a keen desire that Kukut Muni visits Lanka. The Muni observed, "Your kingdom

is really very wonderful and I have already learnt about the advance you have made in scientific knowledge, but it matters little to me, I have no desire to visit your kingdom." Nevertheless, at Ravana's persistant request, the Muni agreed to visit Lanka. Raja Ravana and the Muni, on reaching Lanka, were accorded a warm reception. Maharani Mandodri touched the sage's feet and beseeched him to give some spiritual advice to Ravana before departure.

Maharishi Kukut Muni first visited the royal palace which was built by Raja Kuber who ruled the kingdom before Ravana. Before Kuber Raja Mahidant ruled it. He was preceded by Raja Shiva. Prior to Shiva, Bikram was its king, Bikram's predecessors were Somini, Dalava, Shanbilya, Surya and so on. This all is just by the way, Next Kukut Muni visited the queen's mansion built by Raja Shiva. On seeing this the Muni was highly pleased. After visiting numerous royal buildings the rishi was led to special laboratories connected with researches on earth, air, water and fire elements. Here atomic bodies were potentised with 'Dwe and Trisainu' 'Chatursainu', 'Panchsainu' (These all are very subtle forms of elements) and those led to the development of different weapons of war (i.e. Brahm-astra, agni-astra, Jalastra etc). Lastly Ravana conducted him to some more special laboratories of Ravana's son, Nariayantak who was the greatest scientist of the age and who frequently visited the Moon in his 'Bhautik yan' (Plane) Mars was also visited during Ravana's reign. Finally Ravana conducted the Muni to Medical research centre, where Ashwani Kumar resided. He was an authority on surgery who could join two parts of the skull and, stopping the heart beat, could operate upon the heart. The Rishi, on seeing these laboratories, highly praised them. Ravana was very pleased to hear that and asked as to how the Muni liked his kingdom (on the whole). The Rishi replied that Ravana's kingdom was very much advanced in physical sciences but added that after some time the kingdom would go to wreck and ruin. Ravana exclaimed as to how it could be possible.

The Rishi said that, no doubt, there were lofty palaces, several laboratories and much material equipment but he could not trace a 'Charitra-shala' (character building institution). A kingdom without a 'Charitrashala' was sure to go to dogs sooner or later. When Ravana heard these words, he said, "It is true that there is no Charitrashala in my kingdom." The Rishi said that for that very reason he had declined to perform his coronation because he was not worthy to become a great ruler. After the Coronation, material progress was sure to be made but it would lack in spiritual advacement. Lofty mansions did not matter and nothing could be achieved by going to the Moon, and laboratories were useless if character building was neglected. He predicted that a man of high character would come and destroy his kingdom.

O, Sages ! Rama set out to conquer Lanka, reached the shore where he met Nal and Neel, two great engineers of the age. They helped Rama in building a bridge across the sea. The news about Rama's approach to Lanka was conveyed to Ravana.

O, Sages ! Ravana summoned his brother Vibhishan. After a long discussion Ravana asked, "Brother ! you are a devotee of God and Chant 'OM' constantly. I would like to know whether I shall be able to defeat Rama or not." Vibhishan replied, "O, Ravana; Even if you take sevaral births, you would not be able to register a victory over Rama." Ravana said, "I am an eminent scientist and have inventions of several nuclear weapons to my credit." Vibhishan replied, "Brother ! Rama possesses both spiritual wisdom and scientific knowledge and, by virtue of these, he can conquer you. "Ravana then asked as to what he should do. At this Vibhishan replied, "Brother, if you hear my advice, hasten to take Sita to Rama". When Ravana heard these words uttered by his brother, he got enraged and kicked him 'off' and ordered him to quit Lanka. Vibhishan crossed the bridge and met Rama and explained to him at length what had happend.

Rama's yogic wisdom

One day Rama spoke to Vibhishan, "Brother" ! I would like to know whether I shall able to gain victory over Ravana. "Vibhishan replied, "Rama ! It is no trifle to defeat Ravana." Rama asked for the reason. Vibhishan said, "Ravana's son Narayantak is a great scientist of this age. He has devised many weapons of war. Ravana's god-father Maharaja Shiva, the Lord of Kailash, is at his back. Besides Ravana himself is very powerful in evey respect. So it will not be easy to subjugate him. "Rama then expressed his resolve to conquer Ravana at all costs. After thinking for a while Vibhishan said, "Rama, I can well realise your spiritual powers. Spiritual science can perform miracles. It can transform a foe in to a friend or a wicked person in to a saint. You can very well utilize this Yoga to your advantage against Ravana. I am sure that you will overcome Ravana. Though he is a great scholar of Vedas, and a great man of Science, yet you, with your spiritual and Yogic superiority, can easily subjugate him, But, for that end, you should perform the 'Ajay-Medh Yajna' and invite Raja Shiva and also request Ravana, who is the only person capable of acting as the Brahma (Head priest) of the proposed Yajna. If it materializes, your victory is more than assured. Rama asked as to how it could be possible for his adversary to oblige him by accepting the invitation and, further more, to act as Brahma. Thereupon Vibhishan said, "My beloved Rama ! Ravana has implicit devotion for this yajna due to his dedicted association with Lord Shiva. In addition to all that, you may also exercise your spiritual charm upon Ravana for readily accepting your invitation. If he so accepts the exalted seat of Brahma at the Yajna, he will perform the rituals in accordance with the Vedic traditions discarding his personal self-centred motives. In that case your victory is assured."

Rama's invitation to Ravana to performs the Yajna

O, sages ! According to Vibhishan's advice, Rama and

Lakshmana both went in disguise to Ravana who was, at that time, holding his court in his royal palace. After observing for a while Rama expressed to Lakshmana, "O, Lakshmana ! Look ! How just is Ravana in redressing the grievances of his subjects ! He deserves praise. Now how to extend our invitation to him ?"

There came a moment of repose. Rama and Lakshmana availed of it and approached Ravana. Ravana looked at the distinguished strangers. His eyes met with those of Rama. Rama's eyes radiated charm. Ravana's heart was captivated. Qute unconscious of it, he was under Rama's Yogic spell.

Ravana failed to recognise Rama and Lakshmana. Extending formal courtesy, Ravana said, "Say Sire ! How have you happened to come ? What is your requirement" ? Rama said, "Sire ! We have resolved to perform Ajaya Medh Yajna. We request that you may kindly accept to act as 'Brahma' at this 'sacrifice'. Ravana could not but accede to the request and assured Rama and Lakshmana that their will would be done. Rama then added, "Sire ! The Yajna is being performed at the sea-shore.We are glad that you have accepted the invitation. Tomorrow we may not be able to come again. You please be kind enough to reach the place yourself. Ravana promised to do as desired.

Ravana performs Rama's Ajay medh Yajna

Look sages ! All the preliminaries for the Yajna were made. A grand Yajna-shala was set up. At the appointed hour Ravana was anxiously awaited. Ravana arrived in his plane and was received most respectfully by the hosts. He was exalted to the seat of Brahma by Rama according to the Vedic rites. After being made Brahma, when the sacred thread ceremony was to take place, Ravana asked for who was who. At that time they said, "Sire ! I am called Rama; I am called Lakshmana." When they thus disclosed their identities, Ravana was taken aback and exclaimed, " Oh ! What is this ? It has been a very strange thing." Soon he

reconciled with himself, " Oh ! Let it be. Come what may. When they have honoured you to be the Brahma, it becomes your duty to perform the Yajna, according to the prescribed procedure." He said, " Thank you ! But where is your consort'? At this Rama replied, "Sire ! My consort is in your custody in Lanka." Sages ! At that time Ravana said to himself. "If I do not conduct the Yajna in order, I shall commit a great sin against God. They (Rama and Lakshmana) have made me the Brahma for the Yajna. God has given me tha wisdom to do it under the conditions, my only duty remains to bring Sita and perform the Yajna according to Vedic tradition".

Ravana brings Sita to Rama's Yajna

O Sages ! Ravana left for Lanka in his plane and went straight to Sita. He said, "O Sita: Your husband is performing a Yajna and you are required to go to the seashore." She then observed, "O, Ravana ! You are always telling me some lie or the other. Why do you not ever speak a little truth also ?" "No, no, Sita ! I have been appointed as Brahama of the Yajna by your husband. It has therefore, become obligatory on my part to carry you over there since the Yajna can not be accomplished by Rama in the absence of his consort as per the Vedic dictates." Ravana said assuredly. When Sita heard this version, she was very much pleased and readily accompanied Ravana in the plane to the Yajna site. Having arrived there, Sita took her seat on Rama's right side quite joyfully at the Yajna 'Vedi'. Ravana occupied the Brahma's seat on the southern side. The Yajna started in full swing. As witnessed and described by Maharshi Valmiki and Maharishi Lomash Muni, the Yajna continued successfully.

Look sages; when the final offering to sacred fire was nearing, Sita asked Rama, "You are peforming the Yajna no doubt. But do you have anything substantial to offer to Ravana in 'Dakshina' (recognition for the service) or not ?"

Rama said to Sita, "O, Sita ! What have I got with me to offer to him ?"

At that time, Look ! What Sita did. She had a 'Kauri-Joora' (an ornament) with her. She passed it on to Rama and said, "Lord keep it with you. You may honour the Brahma (Ravana) with it. Rama accepted it for the purpose.

The Yajna continued. After the final offering to the sacred fire; due regards and greetings were paid and exchanged. Rama and Sita approached Ravana with that 'Kauri-Joora'. Ravana siad, "O, Rama ! It looks as if this Kauri-Joora belongs to Sita." Sita thereupon observed, "Sire ! What is my own in that Kauri Joora ? It is going for a noble cause. It was, at one time, presented to me as an ornament by my father-in-law, Dashratha. Today it is being offered to you for a noble cause. I have no sense of mineness attached with it, At that time Ravana siad, "O, Sita ! This offering of yours is acceptable to me but I do not want to deprive you of the sacred symbol of feminine chastity.

Ravana blesses Rama at the end of the yajna

Look Sages ! When Ravana uttered these words, people were dumb-founded (with appreciation). They expressed, "Oh ! Ravana is certainly very wise." Thus the Yajna was over. Ravana, in his final blessings, had said, " Oh, Rama ! It looks ominous that your desires will be positively fulfilled". Then he spoke to Sita, "O, Sita ! If you like, you may stay in the service of your husband or else you may accompany me back to Lanka." Sita, thereupon, replied, "Sire ! From to-day onward you have become my Brahma (father). For me both the places are alike. But, Sire ! I shall accompany you."

Sages ! This is called Dharma. It was a matter of principle for Sita. She touched Rama's feet in reverence and got into Ravana's plane. At that instant, full of feelings and emotions, Ravana, quoting a verse from the Rigveda, had said, "O, Sita; I am foreseeing today that the time of my down-fall has come. My Lanka is about to be destroyed. He,

who is my sworn enemy, has owned his advesary and has deprived him of his spiritual morale by extoling him as Brahma. O, Sita ! Why should not his desire be fulfilled ? Now I am realizing that I should not have solemnised this Yajna. With the successful completion of this Yajna, I can visualize that not a single body will survive in my Lanka." So lamenting, Ravana was submerged in grief.

Ravana's ambitions before his death

O, Sages ! Later Rama invaded Lanka and, after a bloody war, vanquished Ravana. When Ravana was about to die he had said, "Rama ! I am in my last breaths. I intended to do four things in my life time. Firstly, the smoke should cease to appear with fire. Secondly, I wanted to pave a permanent path to the Moon. Thirdly, I wanted to make it possible to control death. The fourth thing was that I wanted to know the creation known as "Atal & Vital'. But alas ! I have failed to accomplish these."

Rama diffused his culture in Lanka and crowned Vibhishna

O, Sages, After Ravana's death, Rama crowned Vibhishana as the sovereign head of Lanka, and diffused his culture there. Sita was reunited to Rama and they proceeded back to Ayodhya victoriously. O, Sages ! It was Tretayug when Rama reached Ayodhya. This was about 850670 years ago. Under Muni Vashistha's advice, Rama began to rule the country.

What is Ram Rajya ?

O Sages ! Once Rama bowing his head before Sage Vashistha enquired of him, "How can I establish Ram Rajya ?" The sage Vashistha then replied, "Before your kingdom changes into Ram Rajya, you must become Vishnu. So long as you are not Vishnu, your kingdom cannot be changed to Ram Rajya."

Vishnu-the King having four Arms.

Rama said, "Please explain how can I be Vishnu ?"
The Sage Vashistha said, "O Rama, first of all you must have a Padma in your hand."

What is Padma ?

Ram asked, "Sire, what is a Padma ?"
The sage in a joyful mood replied, "O Rama, listen. Padma is the name of character and etiquette. A nation possessing character and etiquette is a pious one, and a nation devoid of character-its individuals having no respect for one another must perish sooner or later. O Rama, if you want your nation to be a pious one then it is essential that you must have a Padma in one of your hands, your nation must be equipped with true knowledge and that knowledge must contain in it the waves of character and etiquette. Such knowledge is the best-such knowledge makes a nation successful. Rama, this Padma can elevate you higher and higher-you can rule over the whole world, and if there is no character and etiquette your kingdom can never be changed into Ram Rajya."

What is 'Gada' ?

Secondly, you must have a Gada. Ram asked "Sire, What is Gada" ? The sage again joyfully said, " Gada is the name of the warriors. The king must have powerful warriors in his nation, who must possess the knowledge of the self and who must faithfully follow Brahmcharya. The nation where the criminals are punished always remains as Ram Rajya, and that one where the criminals are not punished perished soon. And so, O Ram, you must hold your Gada firm, the criminals are punished and crime must be driven away, and then your kingdom will become Ram Rajya. O Rama, Gada and Padma must find a prominent place in your nation. If any secret of your nation leaks away into another

nation, then you must know that the warriors of your nation are not of high morals. A nation with a gada is a pious one.

What is Chakra ?

Thirdly, you must have a chakra.
Rama asked, "Sir, what is a Chakra ? Please explain it."
On hearing this request of Ram, Sage Vashistha spoke, "O Rama, listen. Chakra is the name of culture. But what is Culture ? Culture is that priceless speech which bestows upon man character and etiquette and is immersed in the knowledge of the art of agriculture, commerce and archery and the science of inventing various kinds of machines and also well-versed in maintaining character and Brahmacharya and elevating one's self so as to reach the highest goal of attaining Him. O Rama, You must think over this. If you desire to convert your nation to Ram Rajya you must have a chakra.

What is Shankha ?

O sages ! afterwards Rama asked the Maharshi, "Sire, Now please explain what is shankha. I also desire to hear about it."
Maharshi Vashistha spoke then. "O, Ram ! how great and glorious you are! You deserve all praise for having carried out my advice and adopting Chakra. Now listen what is shankha. Shankha is the name of the voice of the Vedas. The nation where the Vedas are recited in the Jata accent, Mala accent, Ghana accent, Visarga accent, Visharad accent and in various other accents, there the ether always vibrates with the Vedic Mantras. The nation where character is taught - where the Vedic teachings are imparted, always maintains a pure atmosphere and the people there are full of high ideals and character and etiquette. O Ram ! you have enquired to-day what is the Voice of the Shankha. So you must know that the voice of the Vedas. Is the voice of knowledge. The nation where the Yajnas are performed and

the Vedas are recited in those Yajnas, there God fulfils the desires of the king and the people both. So, O Ram, if you want to elevate your nation you must be Vishnu."

Rama's greatness

O Sages ! I tell with pride. O God, please send high souls like that of Lord Rama in this world ! I had the privilege of seeing Lord Rama. Lord Rama renounced the luxuries of his royal palace and made the mountains his abode and carried out the commands of the Rishis. He diffused the chakra or culture of his character and etiquette in the world and conquered other kings. He killed Narain tak, the son of Ravana who ruled over the kingdom of Sudir (Present Russia) and made Adhut, the king of that place. He then went on moving and spreading his culture further and reached Patalpuri (present America) where Ahiravana, the son of Ravana was the king. He killed Ahiravana and handed over his kingdom to Makardhwaj, the son of Hanuman. Thus moving and spreading his culture, he came back to Ayodhya.

History continued thereafter. In the annals, however, the important period which has deserved mention, from the cultural point of view, is that of Mahabharatha episode.

What led to Mahabharatha war ?

O Sages; If two pupils of the same preceptor with daggers drawn, came to rack and ruin, what could be the Cause ? It is a matter worth reflection.

In accordance with the traditions set by Lord Manu, the student could receive education by going to their preceptor's 'ashrama' irrespective of their rank and status in the society. It was an established practice that the preceptor (The Guru) first studied the intellectual make-up of his would-be disciples in order to ascertain their respective aptitudes for the type of instructions they were individualy fit for. Bhishma Pitamaha (grand sire Bhishma) invited his preceptor Parshu Ram. The latter having come, gathered together both the Kauravas and

the Pandavas. After closely examining their qualities of the head and the heart, he said to Bhishma, "These pandavas deserve training in archery whereas the Kauravas, with the exception of one or two, are not fit for the same." The grand sire Bhishma was in a fix and said to himself as to how could the administration of the country be carried out if the Kauravas were deprived of the training. Parshu Ram had further added that if he gave them the training, they would bring nothing but ruin to themselves as well as to others. He would train them under no circumstances. Thus he left the place. The grand sire Bhishma considered that both the Kauravas and the Pandavas were alike to him.

O Sages ; From there onwards the old system of education radically changed. The Guru would go to the disciple to impart instructions rather than the disciple going to the 'Guru' for being obliged.

As things would have it, Guru Dronacharya had once been insulted by Raja Dropada. Just to seek revenge, Dronacharya took a vow that he would teach an appropriate lesson to Dropada. He reached Hastinapur. When Bhishma learnt about his arrival he invited and urged upon him, to train the princes in the skill of archery. On examining the disciples very minutely, Dronacharya found that all the five Pandavas Vikram and Prite only deserved to be trained while the remaining had perverted tempers and as such did not deserve being trained. When he was about to speak to Bhishma, it struck him that if he told his mind to Bhishma, how could his aim to humiliate Dropada be fulfilled. He started giving instructions to both (The Kauravas and the Pandavas). This decision was based on hatred. It bore its fruit. The Mahabharatha war was fought.

O Sages ! Lord Krishna did his best to prevent war. With this objective in mind, he approached Duryodhana and tried to persuade him to part with a small territory to the Pandavas for their sustenance. Duryodhana, however, refused point-blank and did not agree to part with even an inch of

land. On hearing thus, Krishna observed that the war was inevitable.

O Sages ! Lord Krishna was a great personality of the age. He was above worldly temptations. Though he was born in the prison-cell of Raja Kansa, he rose to great heights. Once Mahanandji said, "it is alleged that Krishna had sixteen thousand consorts." People did not understand the meaning behind. It simply means that Krishna had sixteen thousand vedic verses by heart and carried on research upon those mantras (for full details of Lord Krishna's life, see next Chapter "Lord Krishna.")

How great was the Mahabharat war ?

O Sages ! Rajas from distant countries turned up in large numbers either to participate or simply to witness the war. Among them was one Raja Ambrik, When he met Lord Krishna the latter asked him about the purpose of his visit. Ambrik expressed his keen desire to witness the war. Lord Krishna probed him again whether he only wanted to act as an on-looker or would like to participate in the warfare. The Raja replied that he was willing to fight if the could get an opportunity to do so. Krishna asked him as to what he meant by 'getting an opportunity'. He replied that he would fight on behalf of the losing party. He told that he possessed three nuclear weapons and that one of them was so powerful that after destroying the two contending armies, the weapon would come back to him intact. At that Krishna said to Arjuna that Ambrik would be a stumbling block in their way and would not permit them to fight freely. What was to be done under the circumstances ? Lord Krishna said to him, "Undoubtedly you are a great scientist and a mighty warrior. But what is the extent of your generosity and charity ?" The Raja contended that he could offer whatever asked for. Lord Krishna asked for his head in charity. The Raja agreed to it and resolved to witness the war. Lord Krishna said that he could watch the war but could not use any part of his body

in it. Raja agreed to this and Lord Krishna so arranged that he could witness the warfare only.

O Sages ! All such developments of physical sciences only lead to total annihilation. Even visits to the Moon, Mars and other planets can not bring about peace. All the deadly weapons strike terror inthe people's mind. Fear and disturbed state of mind can only be dispelled by high character and noble intellect. Discriminating faculty and character can be cultivated by having implicit faith in God and a cultured system of education. This will awaken our conscience. The awakening, in its turn, will establish peace in this world for which man has aspired since times immemorial.

The Mahabharata war destroyed the Kshatriya Dharma and wiped off scientists and thinkers as well. This led to the spread of ignorance all through the world.

Decline of Vedic knowledge after the Mahabharata War,
(through Rishi Mahanand's Soul)

O Sages ! After the Mahabharata age, Raja Parikshit, son of Abhimanyu happend to be a great king. His son Janmejai had ennobled himself by performing 'Sarvasava' Yajna. He had given away all his wealth in charity on the occasion. Maharishi Jaimini was appointed the Brahma. He accomplished the Yajna with great ability. After renouncing his kingdom, he devoted his life to the worship of God.

King Janmejya's successors did not prove to be noble and virtuous rulers like him. O Sages ! Thence onward ignorance began to spread all over. The Brahmanas forgot the Vedic knowledge gradually and this, in turn, led to the decline of the war skill of the Kshatriyas. The 'Samnyasins' (the ascetics), who were the exponents of Dharma, became selfish. This led to the formation of various factions which gave rise to hatred. People forgot the teachings of Lord Manu. Decline in the character of both the ruler and the ruled appeared as a result of mutual hatred and bickerings. This

led to the formation of many religious sects. At this juncture an atheistic sect called Vam-Margi, came into existence. Their wicked deeds can not be described in words. They created hatred in the minds of the people for Vedic lore by their wrong interpretations of the holy books. They did not spare the Yajna ritual and began to offer, animals in 'sacrifice.' For instance, in Gomedh Yajna, they sacrificed organs of 'cows' as oblations. Similarly, in Ajaymedh and Narmedh Yajna, they sacrificed organs of horses, goats and human beings. Thus they put an end to faith in the Vedas, the Yajnas and God. They preached that there was no God. The Vedas were no revelations, and that the world had come into being of its own. At such a climax Lord Mahavira was born. He preached 'non-violence' as the highest virtue. But when he expressed concern about the sacrifice of animal beings at Yajna, the Vam-margis could convince him that the Vedas permitted such sacrifices. They had interpreted the Vedas as it suited their selfish ends. It, somehow, prevailed upon Mahavira. He declared that he had no faith in the Vedas as he had not studied the Vedas himself. He preached about God and Atma. During that period, most of the religious and scientific books of the old Rishis were reduced to ashes.

It was about 2500 years ago that Lord Buddha saw the light of the day. He also preached the maxima of 'Ahimsa Parmodharma' (non-violence is the highest virtue) like Mahavira far and wide. When the Vam-margis held religious discourses with Buddha, the former interpreted the Vedas to some extent, but the perverted interpretations, as given out by the Vam-margis, could not be removed from his mind. He came of a royal family. He renounced the world of passion, became a 'sanyasi' and preached the most recognised principle of 'Ahimsa Parmo-Dharma' in the world.

O Sages ! It was a about 2200 years ago, when vices thrived and the Vedic wisdom became extinct, that Mahatma Shankracharya was born. When he was about twelve years old, he said to his mother, ''I find the world in the grip of

ignorance and superstitions. The Vedic Wisdom is in a state of oblivion. As such I want to revive the ancient Vedic lore." The mother was highly pleased to learn that her son cherished such noble ideas as that of dispelling ignorance from the world. He held religious discourses about idol worship with the Jainis and the Buddhists. He offered to become an idol worshiper if he could be out-witted in logical discussions. In case he won he would destroy the idols.

O Sages ! I have seen Mahatma Shankracharya. Whenever he discussed about God and the individual soul, the opponents were left dumb-founded and he removed the idols from there. Once, in his life time, he probed into the mysteries of Vedanta. During this period, the Buddhists and the Jainis had installed idols in temples and people worshipped them. He advised the people to build their own temples and worship God.

O Sages ! This was followed by the advent of Yavanas and ignorance increased all the more. They, like the jainis, destroyed the scientific and Vedic works on which they could lay hands and also maltreated womenfolk. At such a time Mahatma Tulsidas was born. He was not a great scholar but his verses were of a high order. Through those verses he preached Dharma.

O Sages ! Hardly a century has passed when Swami Dayanand took birth. When he saw the ignorant state of affairs he renounced the worldly attachment and followed the path of the ancient rishis. He declared that idol worship was against the Vedas and he preached against this kind of worship. He had to bear many hardships like those of Shankaracharya. But a noble soul (that of Rishis Shamik) animated his physical frame. His misson was to bring the people of the age to the righteous path as laid down in the Vedas. He acquired Vedic knowledge from all available sources. He wandered over the high peaks of mountains, and meditated over the Vedic truths and God-principle. Later he carried the message of the Vedas and the God principle

far and wide. He was an acknowledged scholar of Vedic lore. He was called 'Maharishi' during his life time.

O Sages ! It was the Iron-age. The Maharishi held religious discourses with the Christians who ruleover India. Similarly he held religious talks with the Yavanas. His teachings are still in vogue. No one minds accepting what is true and factual. There are certain facts which are beyond logic. These need to be investigated. After probing into the depths of Vedic knowledge, one understands these facts in their true perspective. Then only the comprehensive appreciation and perception of the creator and his creation dawns upon him.

Preface to the IInd Edition

This book was first published about thirty years ago and is the compilation of English translation of certain selected discourses delivered by the revered Brahamachari Krishan Dutt ji Maharaj in Hindi during his life time at different places and times. The discourses have been translated by eminent Scholars who have tried to maintain the originality and flow of expositions of the Hindi version.

The compilation have been judiciously selected from the vast ocean of discourses given by the Brahamarishi and covers wide ranging subjects, i.e. mystery of Universe, Aspects of Yoga, Laws of Karma, some prevailing common fallacies in our epics and their clarifications, Lord Krishna's sixteen sciences etc.

The present edition is the reproduction of earlier edition and only some minor changes have been incorporated. The book has been out of print for quite some time and being the only book in English available of Brahamrishi discourses has been quite in demand. Due to fund constraints, it could not be reprinted earlier.

We are extremely grateful to Smt. Robilla and Shri Madan Lal Gupta and their sons for donation Rs. 11,001/- towards publication of this edition. Smt. Robilla Gupta, is the daughter of Lt. Madan Gopal Khoshla who was one of the founding member of the Vedik Anushandhan Samitti (Regd.).

Brahamrishi had special affection for this family. We pray to the almighty for their health and happiness and may they continue to contribute to such noble causes and endeavour.

Vedik Anushandhan Samitti (Regd.)